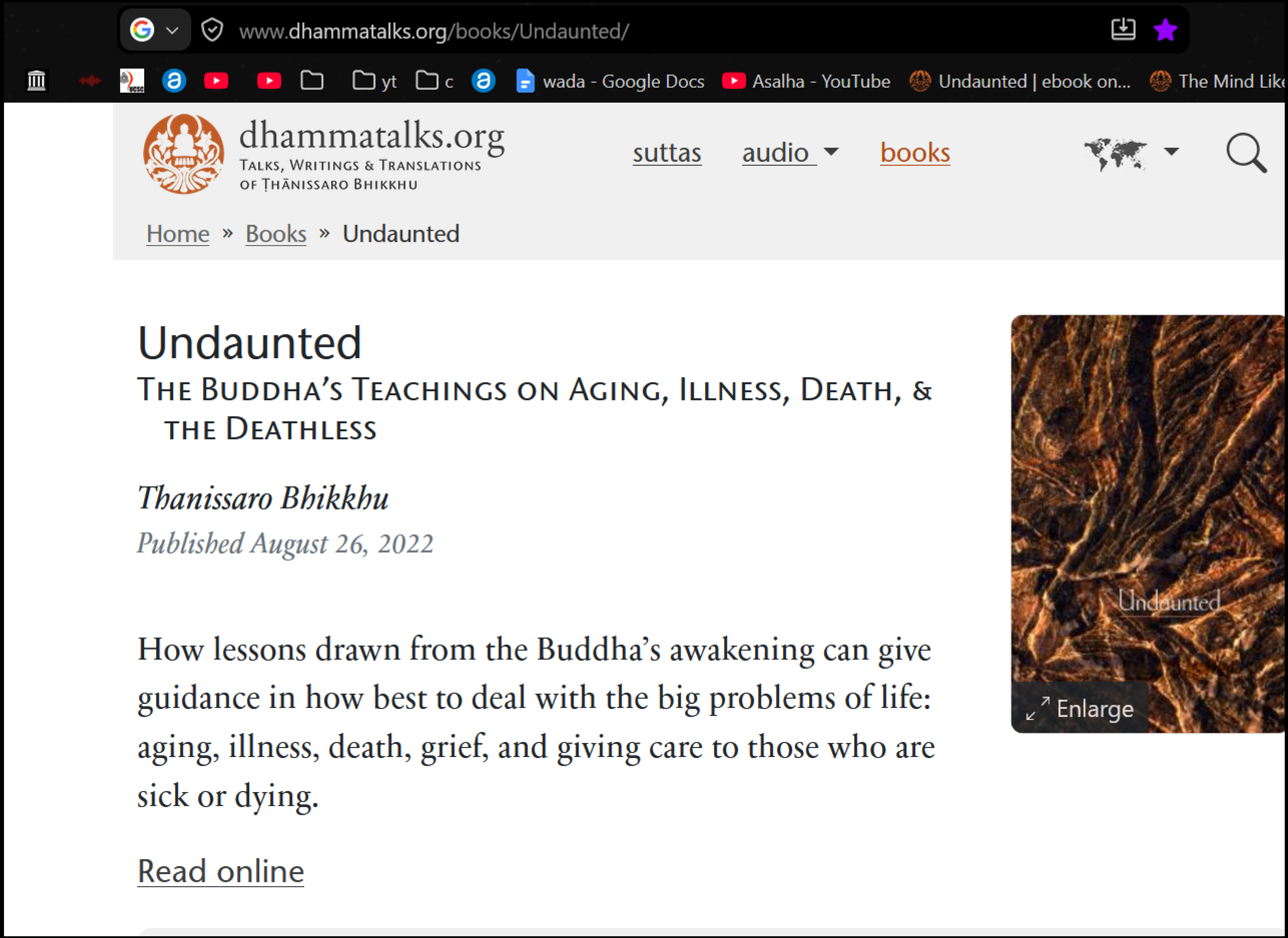
The Audacious Quest for for the Deathless

How Early Dhamma Confronts Aging, Illness, and the Ultimate End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The Buddha's Teachings on Aging, Illness, Death, & the Deathless

Thanissaro Bhikkhu

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How lessons drawn from the Buddha's awakening can give guidance in how best to deal with the big problems of life: aging, illness, death, grief, and giving care to those who are sick or dying.

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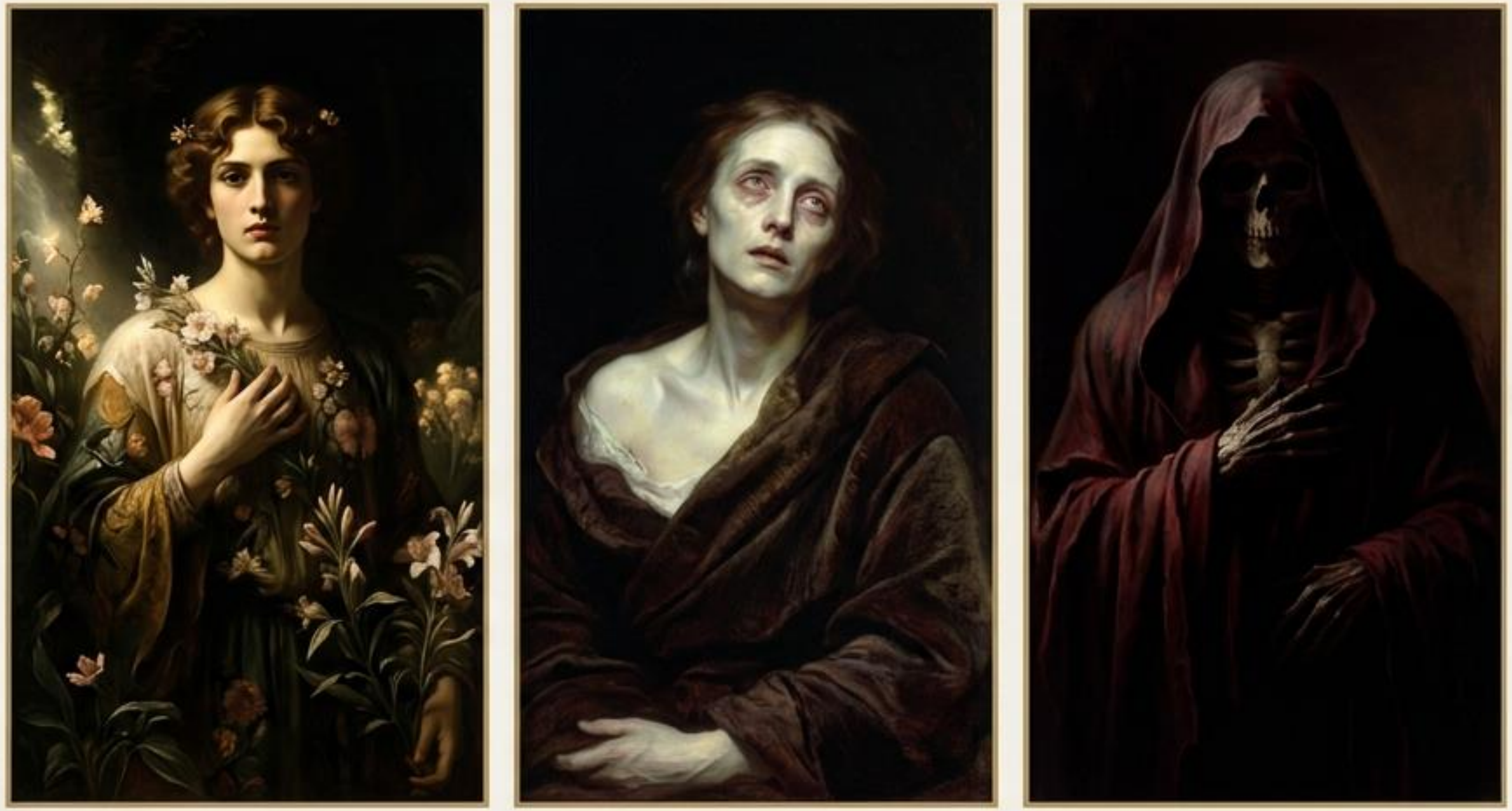
A World Swept Away

The Bodhisatta's search did not begin with a desire to simply rest in the present moment. It began with the visceral realization that human existence is fundamentally vulnerable. Any noble search must aim beyond what is inevitably doomed to decay.



(MN 82) "The world is swept away. It does not endure... The world is without shelter, without protector... insatiable, a slave to craving."

(MN 26) "Why do I, being subject myself to birth, seek what is likewise subject to birth? ...What if I were to seek the aging-less, illness-less, deathless?"

The Divergence: Two Approaches to the Dhamma

<table>
<tr><th>Modern Buddhism
(The Cult of the Here & Now)</th><th>The Early Dhamma</th></tr>
<tr><th colspan="2">Core Goal</th></tr>
<tr><td>Cultivating comfort, ease, and acceptance in the present.</td><td>Finding a dimension completely outside the reach of aging, illness, and death.</td></tr>
<tr><th colspan="2">View of the Present</th></tr>
<tr><td>The present moment is the ultimate destination.</td><td>The present moment is a training ground to master the mind's habits.</td></tr>
<tr><th colspan="2">Approach to Death</th></tr>
<tr><td>Viewed as an unknowable mystery; focus only on staying open until the end.</td><td>Faced head-on; knowing what happens at death dictates how much energy goes into preparation.</td></tr>
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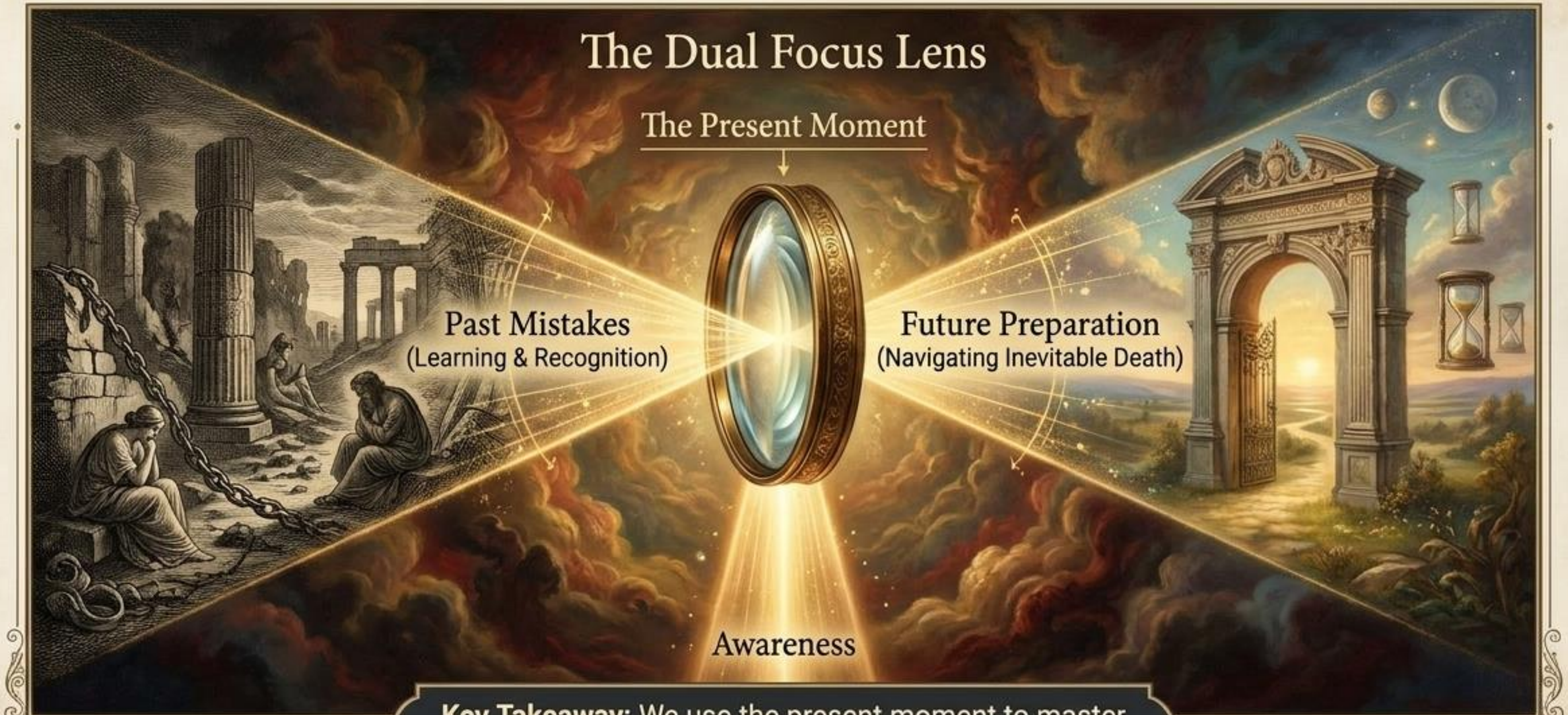
The First Mistake: Stopping at the Present

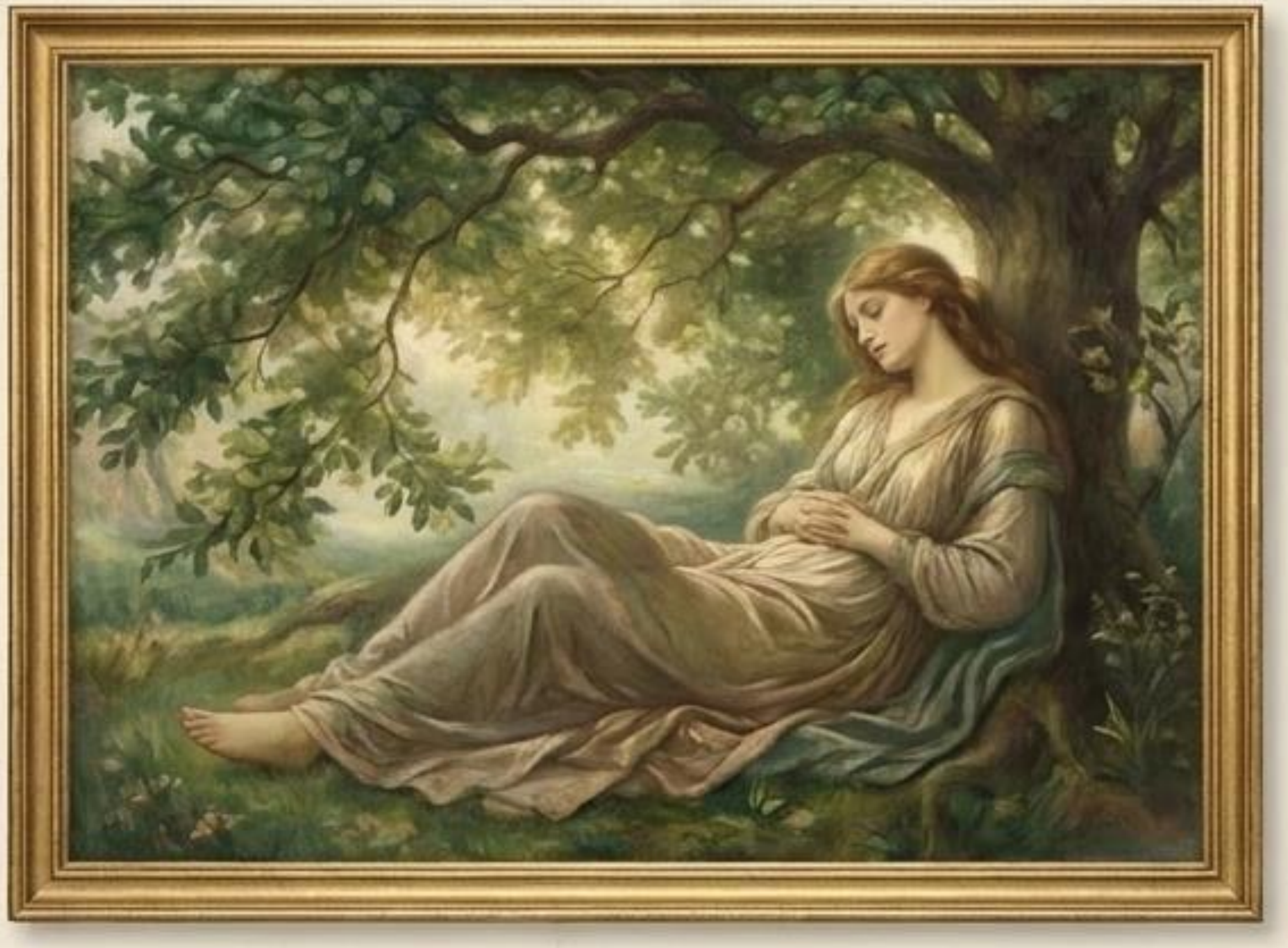
Treating the Dhamma simply as a tool for accepting the present robs it of its power. The present moment is not a shelter to hide in; it is an instrument of observation.


The Dual Focus Lens
The Present Moment
Past Mistakes
(Learning & Recognition)
Future Preparation
(Navigating Inevitable Death)
Awareness

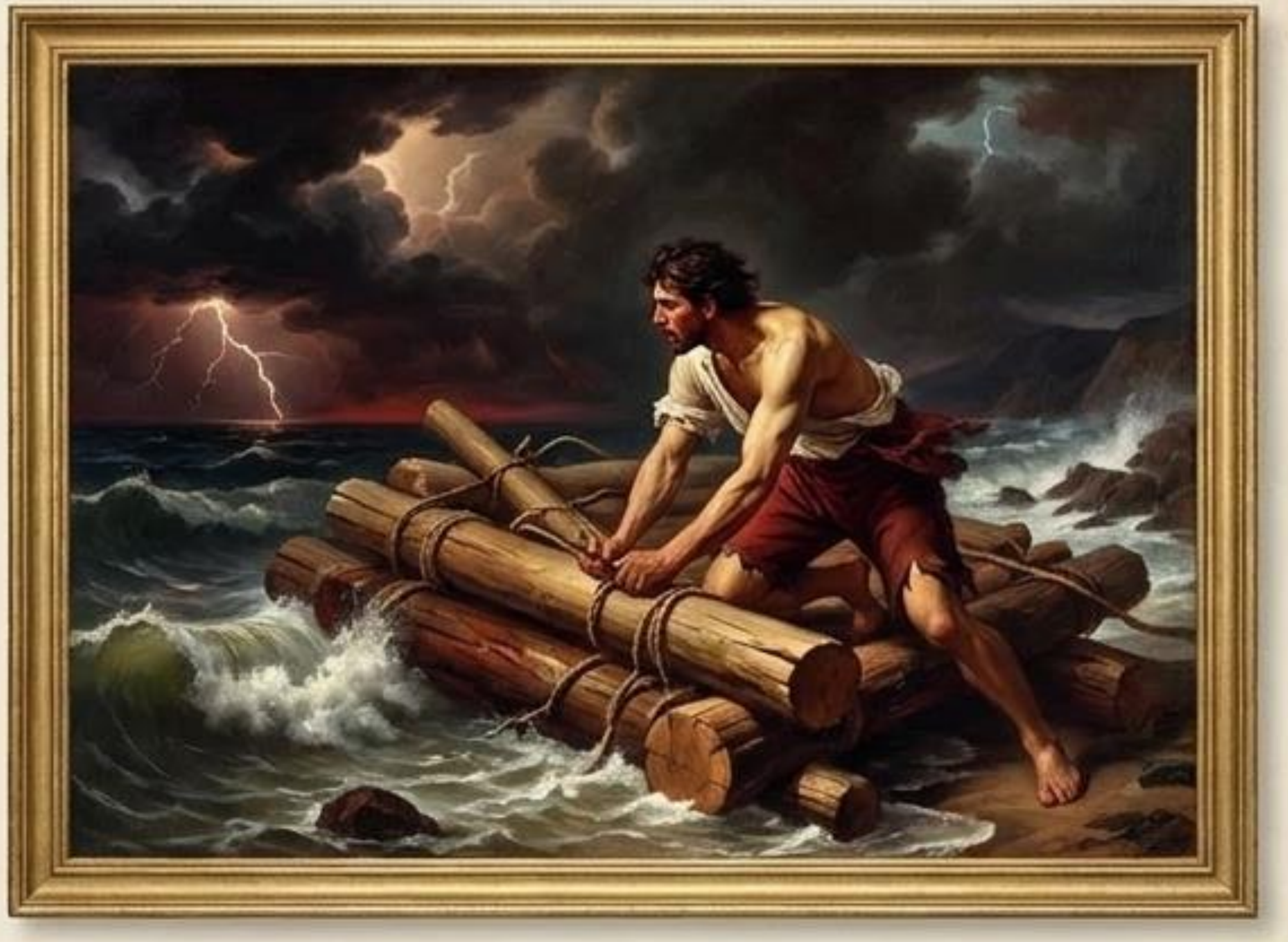
Key Takeaway: We use the present moment to master the mind's processes that dictate our future suffering.

The Urgency of Preparation

The inevitability of facing aging, illness, and death fundamentally changes how we approach the present. Equanimity and acceptance are not strong enough medicines for the end of life.



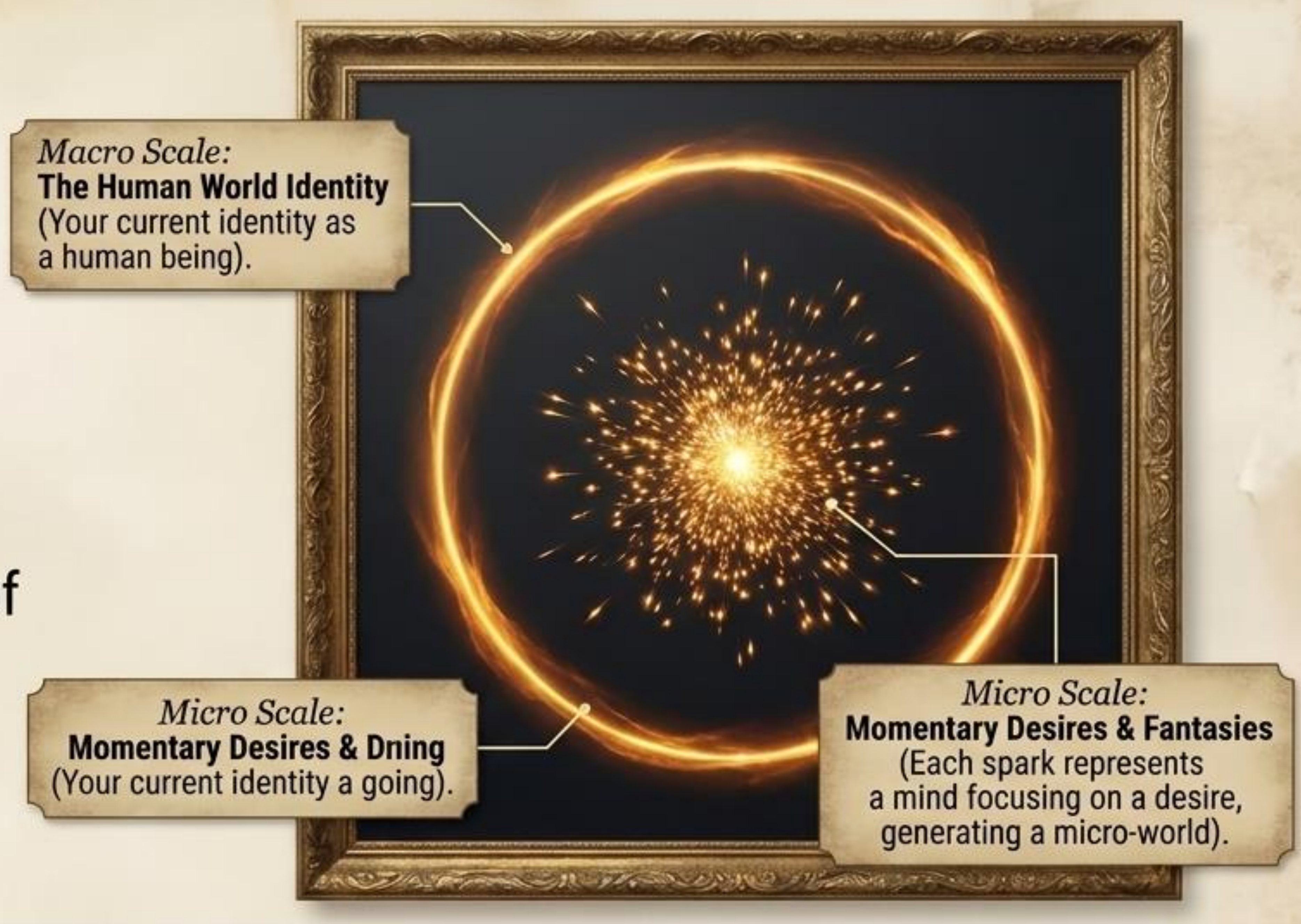
The Short Visit: If you only seek a measure of peace, you approach the mind casually. Acceptance is enough.



The Permanent Emigration: If you know you will be forced to leave this body, you must raise your standards for what counts as 'okay'. You require mastery.

The Architecture of Identity: Becoming

To understand why death is perilous, we must understand **becoming** (*bhava*)—our sense of identity within a specific world of experience.



Macro Scale:
The Human World Identity
(Your current identity as a human being).

Micro Scale:
Momentary Desires & Dning
(Your current identity a going).

Micro Scale:
Momentary Desires & Fantasies
(Each spark represents a mind focusing on a desire, generating a micro-world).

Micro-becomings happen countless times a day. At the moment of death, as the Macro identity fails, these micro-sparks act as openings for a new birth.

The Three Traps at the Moment of Death

Sensuality-Craving

Fascination with planning and fantasizing about sensual pleasures.

The Threat at Death: Desperate escape from pain. The mind will latch onto any coarse pleasure to avoid suffering.

Becoming-Craving

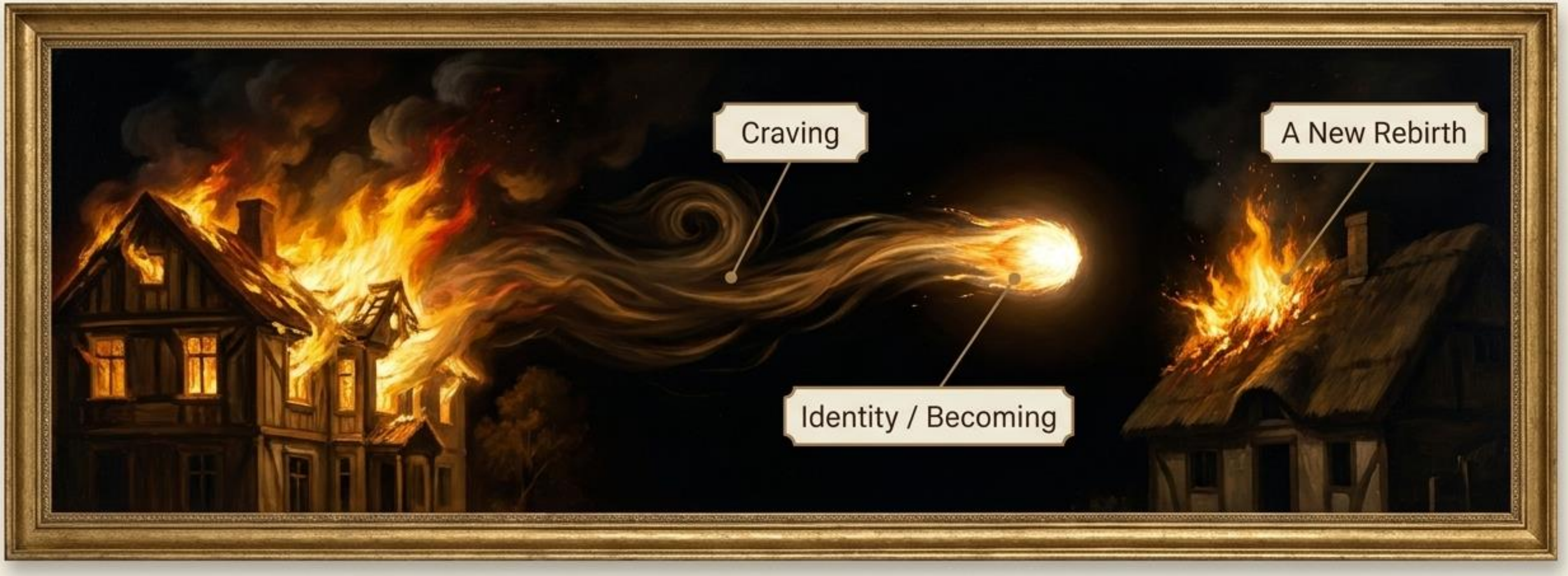
The drive to establish identity in a world of experience (to be somebody somewhere).

The Threat at Death: Fear of annihilation. When this world is threatened, the mind pays any cost cost to secure a new identity.

Non-Becoming-Craving

The desire for total oblivion or annihilation of identity.

The Threat at Death: The ultimate trick. Seeking oblivion still relies on a ‘me’ escaping a ‘world,’ guaranteeing a new, oblivious becoming.


Craving
A New Rebirth
Identity / Becoming

How Craving Carries the Flame

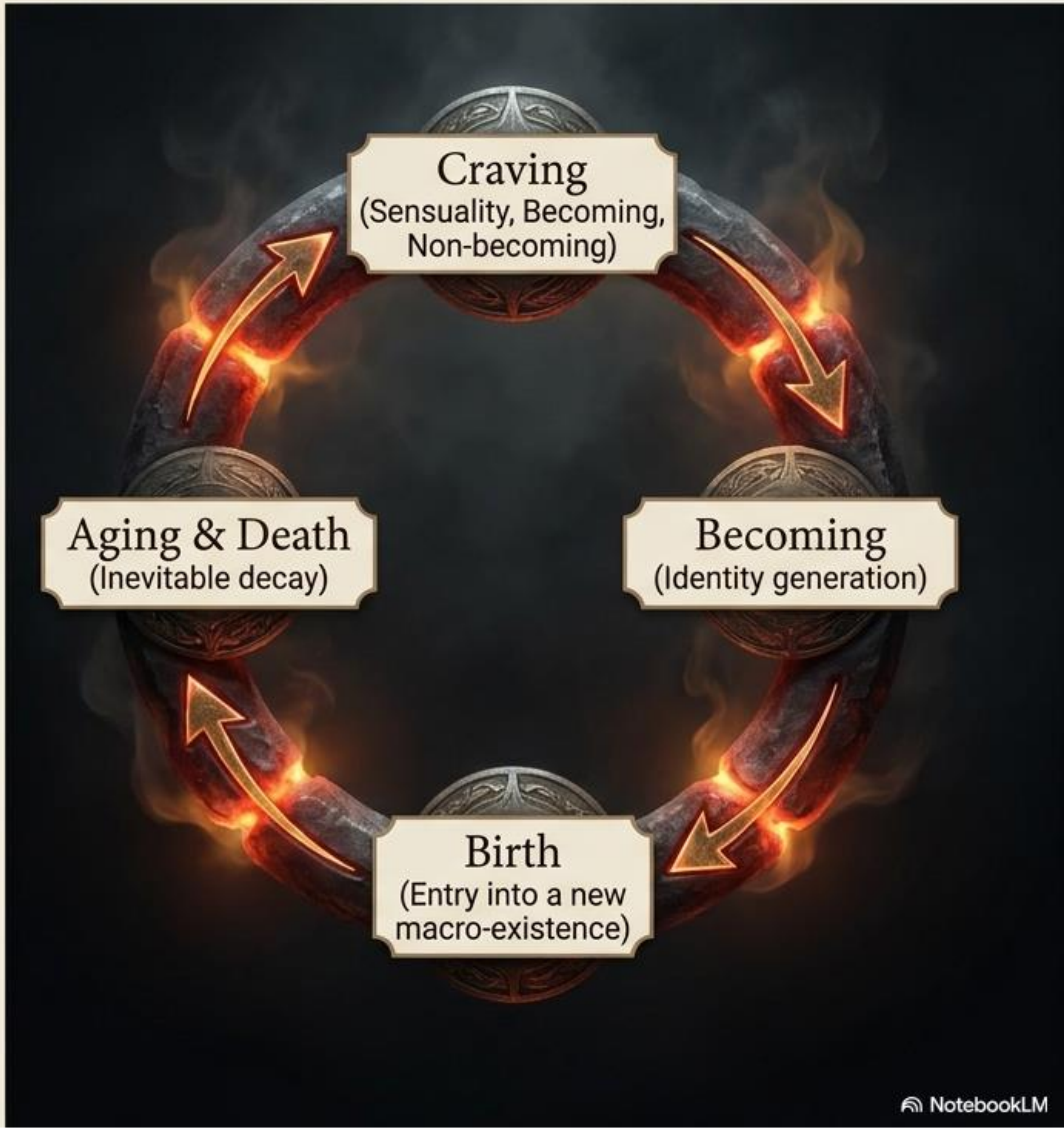
Craving is not merely an attachment to the present; it is the volatile fuel that bridges the gap between one existence and the next. Just as a fire latches onto the wind to reach a neighboring house, a mind clinging to craving will be unpredictably carried to a new birth.

The Unbreakable Chain of Suffering

The Bodhisatta's Dilemma

Destroying becoming through the desire for oblivion (Non-becoming) only fuels the cycle.

To stop aging and death, one must stop birth. To stop birth, one must dismantle becoming without craving its destruction.



Craving
(Sensuality, Becoming, Non-becoming)

Becoming
(Identity generation)

Birth
(Entry into a new macro-existence)

Aging & Death
(Inevitable decay)

The Mechanics of Liberation

We do not fight the becoming. We withdraw identity from it.

1: Concentration & Discernment

Equanimity is not enough. Sharp discernment and strong concentration are required to observe the mind without being swept away.

2: Observation of Events

Look at the steps that shape becoming simply as momentary events, appearing and disappearing, holding no lasting value.

3: Dispassion

Seeing their worthlessness, you stop engaging or identifying with the momentary events.

The Result: Starving the Cycle

Becomings that have formed lose their fuel. New becomings cannot arise. The cycle of birth and death is starved of oxygen.

The Epistemological Challenge

Skeptics argue it is impossible for humans to know what happens after death. But this assumes a rigid limitation on what a human being is.

"If you define yourself, you limit yourself."

(SN 23:2; SN 22:36)

The Buddha did not teach a doctrine of what a human being is. He explored what a human being can do—and what can be known based on those actions. The path lies entirely withirly within the capabilities of human action.

The Pragmatic Proof: A Wager on Action

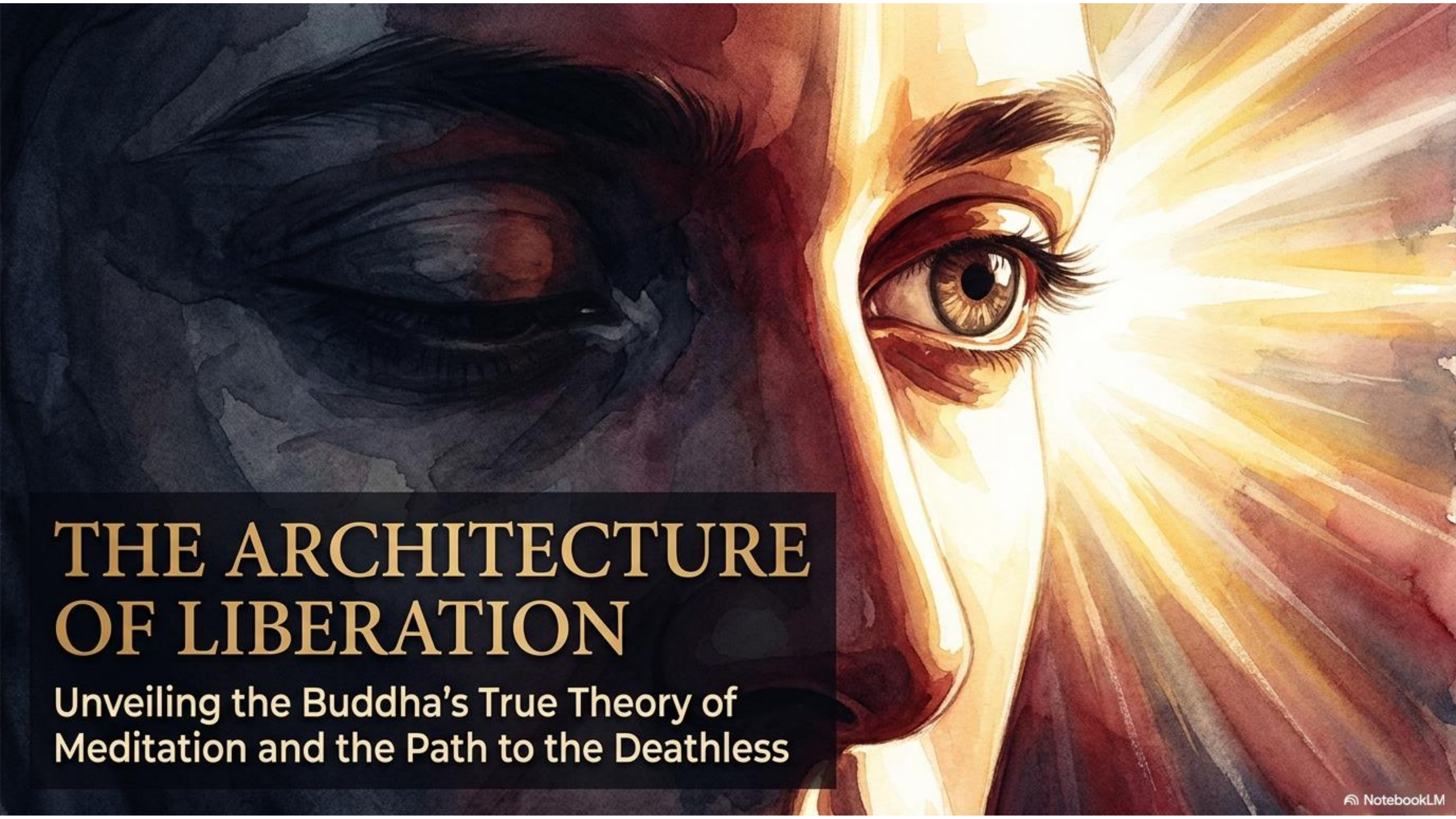
Because we are constantly making choices, we must place a wager on reality.
The Buddha offered working hypotheses.

		Your Assumption (The Wager)	
		Assume Choices Matter (Practice)	Assume Choices Don’t Matter (Ignore)
Truth of the Deathless	It is True	**Outcome: Ultimate Success** You achieve undying happiness and total release from the cycle of suffering.	**Outcome: Catastrophic Failure** You face catastrophic failure at death and unmitigated suffering in the next becoming.
	It is False	**Outcome: A Safe Bet** Even if false, you die with a **clear conscience.** You lived honorably, compassionately, and have solid reasons for self-esteem.	**Outcome: Carelessness** No higher growth achieved; life is squandered on base-level coping.

The Proper Response to the Deathless

The path is daunting. Yet, historical records show that people from all walks of life have successfully followed this path to awakening. The teaching was always one part information to three parts encouragement.

> **“Then why not me?”**
>
> — Ven. Ānanda, upon learning that others had achieved full awakening (AN 4:159)



THE ARCHITECTURE OF LIBERATION

Unveiling the Buddha’s True Theory of Meditation and the Path to the Deathless

The Mechanical Truth of Suffering

The Root Cause

We suffer because we are profoundly ignorant of what our mind is actively doing to cause it.

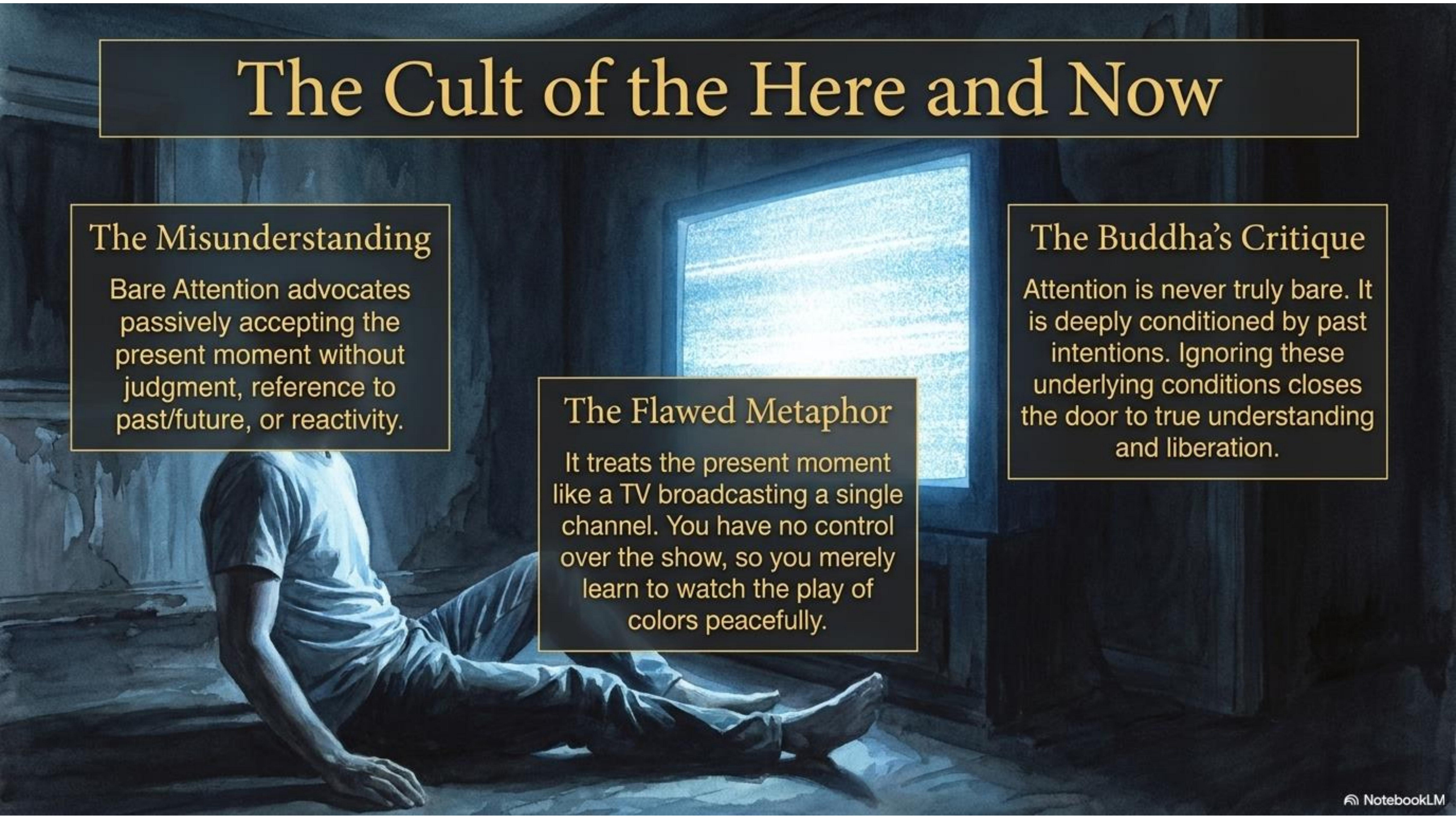
The Active Centerpiece

Meditation is not a passive relaxation technique. It is the active centerpiece of the Buddha's approach—designed to bring penetrating knowledge to the underlying mechanics of the mind.

The Law of Causality

The mind in meditation follows the exact same causal principles as the mind creating suffering. It simply uses them skillfully.

The Cult of the Here and Now



The Misunderstanding

Bare Attention advocates passively accepting the present moment without judgment, reference to past/future, or reactivity.

The Flawed Metaphor

It treats the present moment like a TV broadcasting a single channel. You have no control over the show, so you merely learn to watch the play of colors peacefully.

The Buddha's Critique

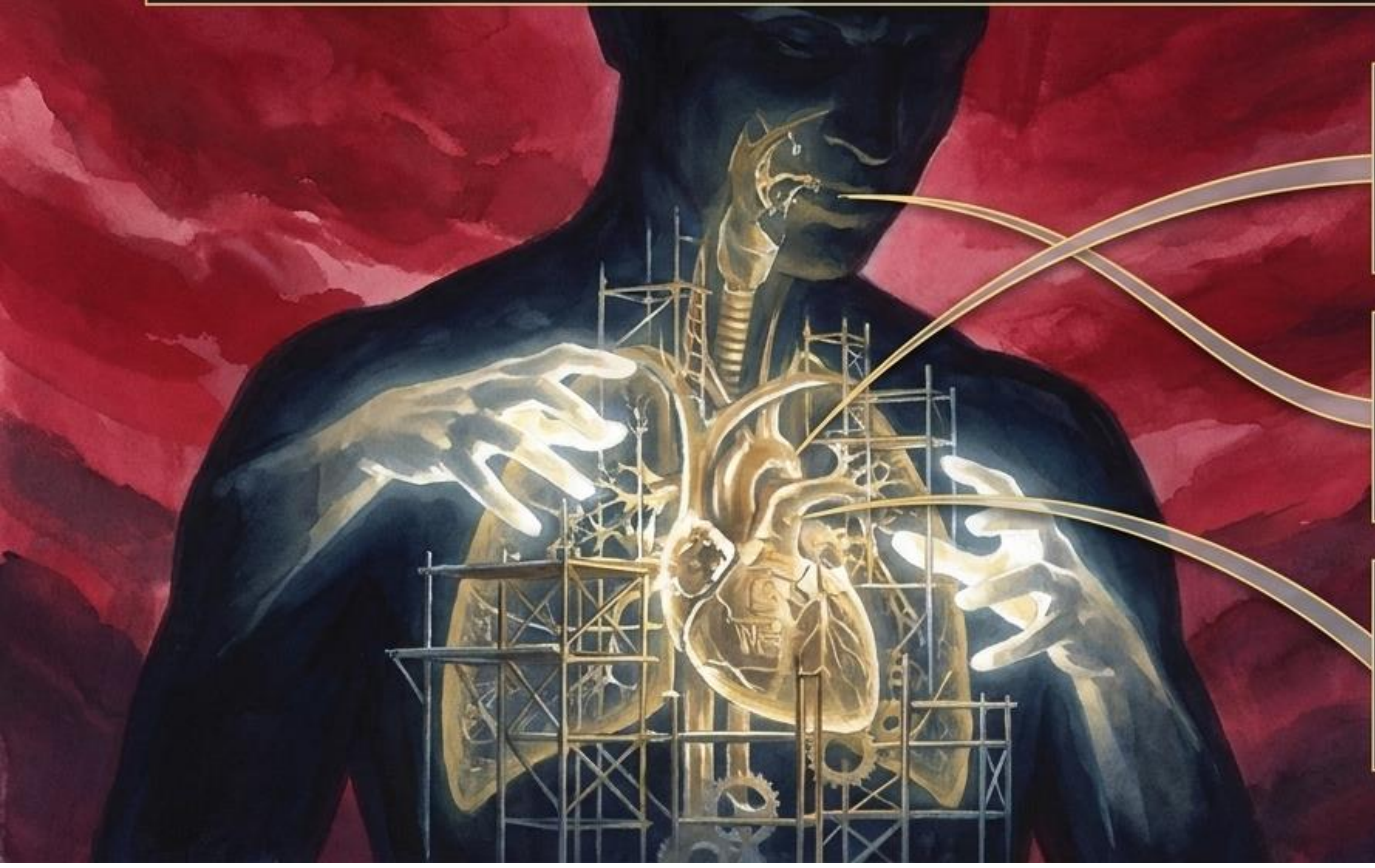
Attention is never truly bare. It is deeply conditioned by past intentions. Ignoring these underlying conditions closes the door to true understanding and liberation.

Two Paths of Attention

	Bare Attention	Appropriate Attention
Core Premise	The present arises fully formed; we just add opinions.	The present is inextricably linked to past results and future goals.
View of the Present	A passive television viewer.	An interactive game requiring immense skill.
Primary Mechanism	Mindless, choiceless acceptance of the flow.	Viewing experience strictly through the Four Noble Truths.
Ultimate Goal	Equanimous contentment in watching the passing show.	Complete dispassion for all fabrications and attaining the Deathless.

The Continual Construction Site

The present moment is not a given. Without the activity of fabrication, there would be no sensory experience at all. You are actively implicated in the construction of reality through three forces:



Bodily Fabrication

The in-and-out breath.
Shapes physical action.

Verbal Fabrication

Directed thought and evaluation.
Shapes speech.

Mental Fabrication

Perceptions and feelings.
Shapes thought.

The Arsenal of Right Mindfulness

Right Mindfulness is an active faculty of memory guiding present actions, ignited by three qualities:

Mindfulness
Neutral

The ability to keep past lessons and instructions in active memory.

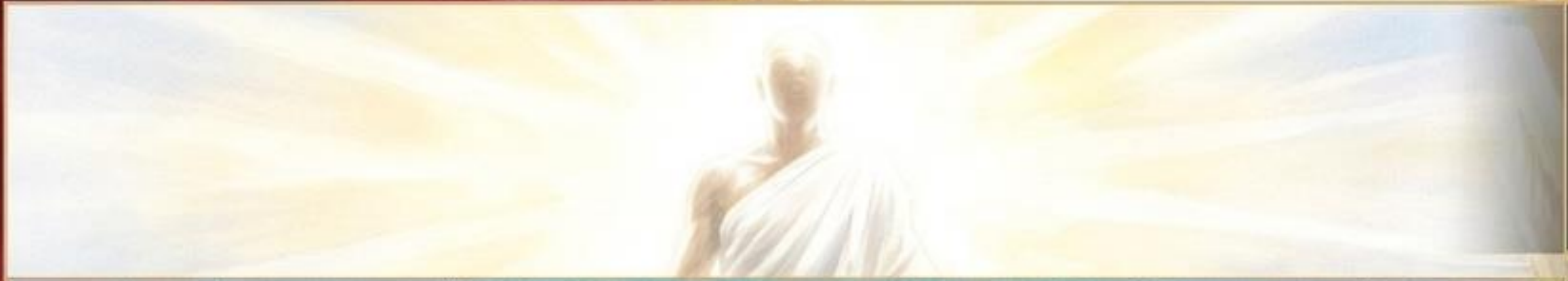
Alertness
Neutral

Acute awareness of what you are doing in the present and the results it yields.

Ardency
The Engine

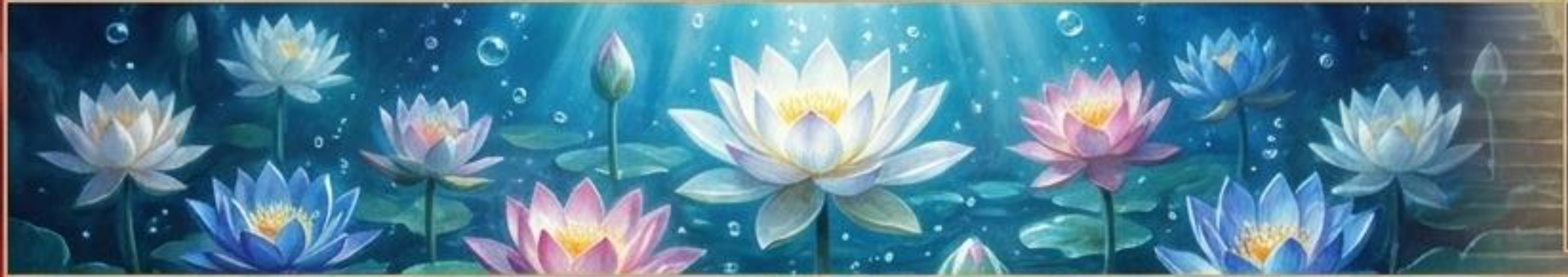
The heartfelt, burning desire to act skillfully. It asks: “What, when I do it, will lead to my long-term welfare and happiness?” This fiery desire is what makes mindfulness Right.

The Ascent of Right Concentration (Samatha)



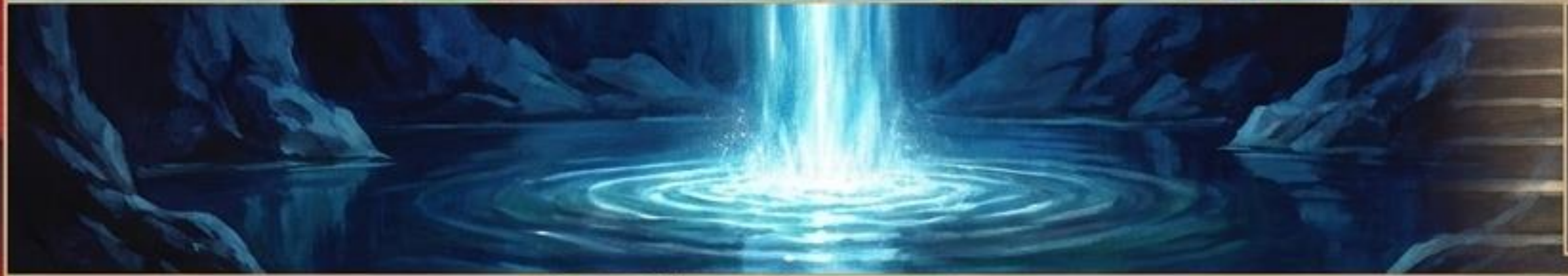
4th Jhāna: Pure Bright Awareness

The breath grows entirely still. Awareness fills the body like a man wrapped head-to-toe in a brilliant white cloth.



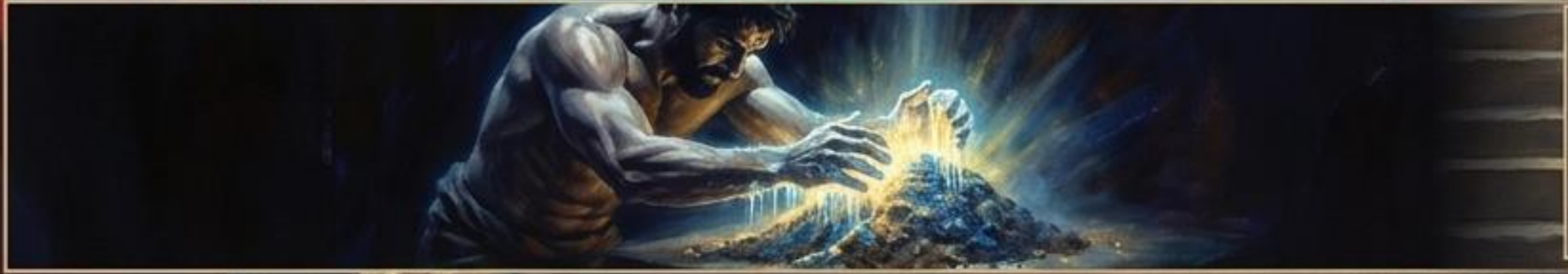
3rd Jhāna: Equanimity

Deep physical pleasure remains, saturated like lotuses fully submerged in the waters of a cool lake.



2nd Jhāna: Unification

Effortless rapture emerges, like a still lake continuously fed by the waters of an underground cool spring.



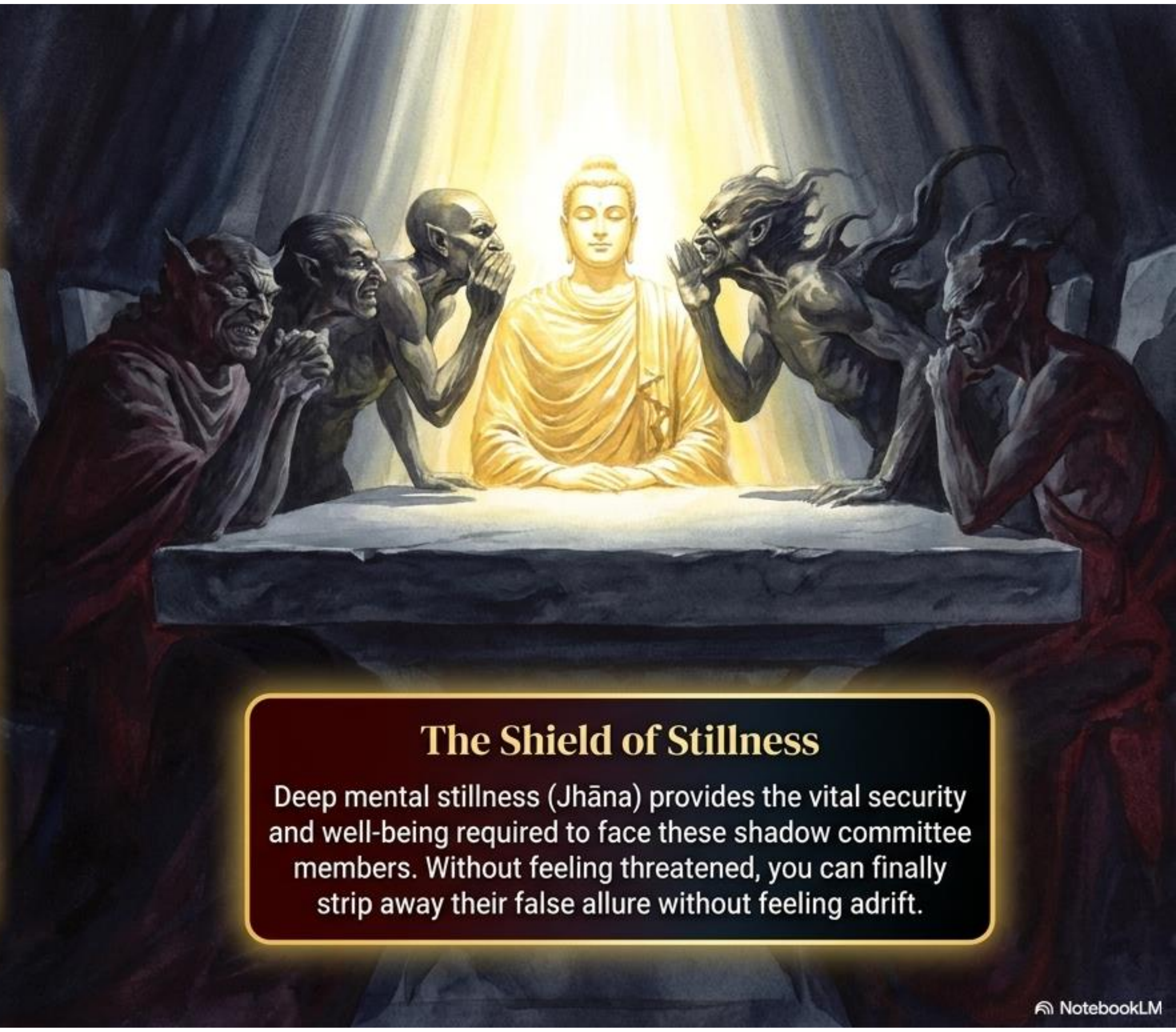
1st Jhāna: Directed Thought

Pleasure spreads through the body like a bathman actively kneading moisture into bath powder.

The Mind as a Committee

To dismantle unskillful emotions (like anger or lust), we must investigate their allure. Why do we constantly revive them?

Because a shadow part of the mind's committee actively likes the false self-image they project.



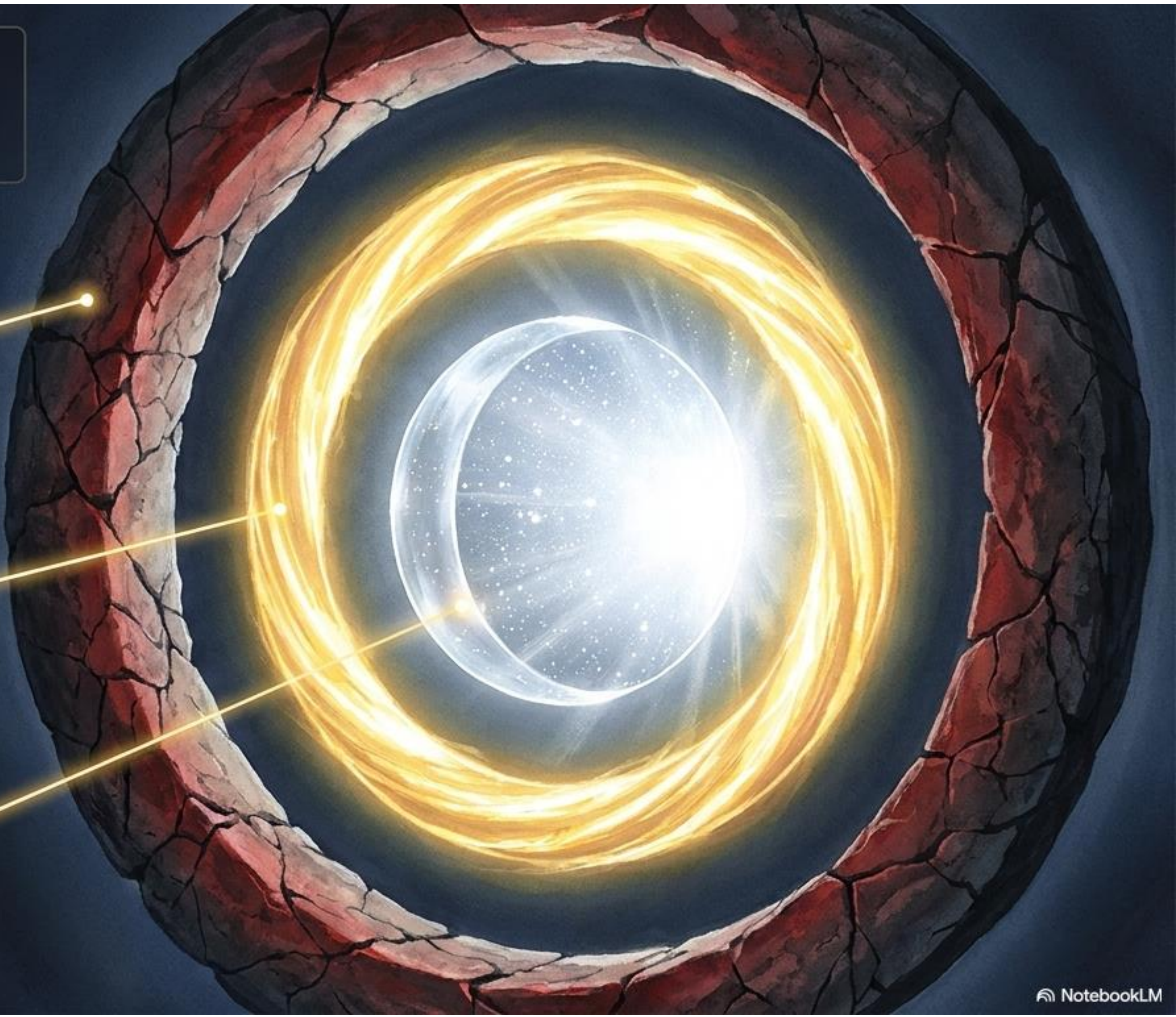
The Shield of Stillness

Deep mental stillness (Jhāna) provides the vital security and well-being required to face these shadow committee members. Without feeling threatened, you can finally strip away their false allure without feeling adrift.

The 5-Step Deconstruction Engine (Insight)

1. **Origination:** Seeing precisely how an emotion is caused by internal bodily/mental events, not just watching it passively.
2. **Passing Away:** Watching the fabrication fade the moment its internal causes cease.
3. **Allure:** Unmasking the hidden appeal—identifying which committee member wants it.
4. **Drawbacks:** Reflecting on the harsh truth: it is inconstant, stressful, and entirely not-self.
5. **Dispassion & Escape**
The final realization that the immense effort required to maintain the fabrication simply isn't worth it, leading to total release.

Dropping the Coordinates of Becoming



Stage 1

Focus on phenomena in and of themselves. Drops the outside world. Views the body simply as body, free from its function in society.
(Terms like 'I/me' are still used).

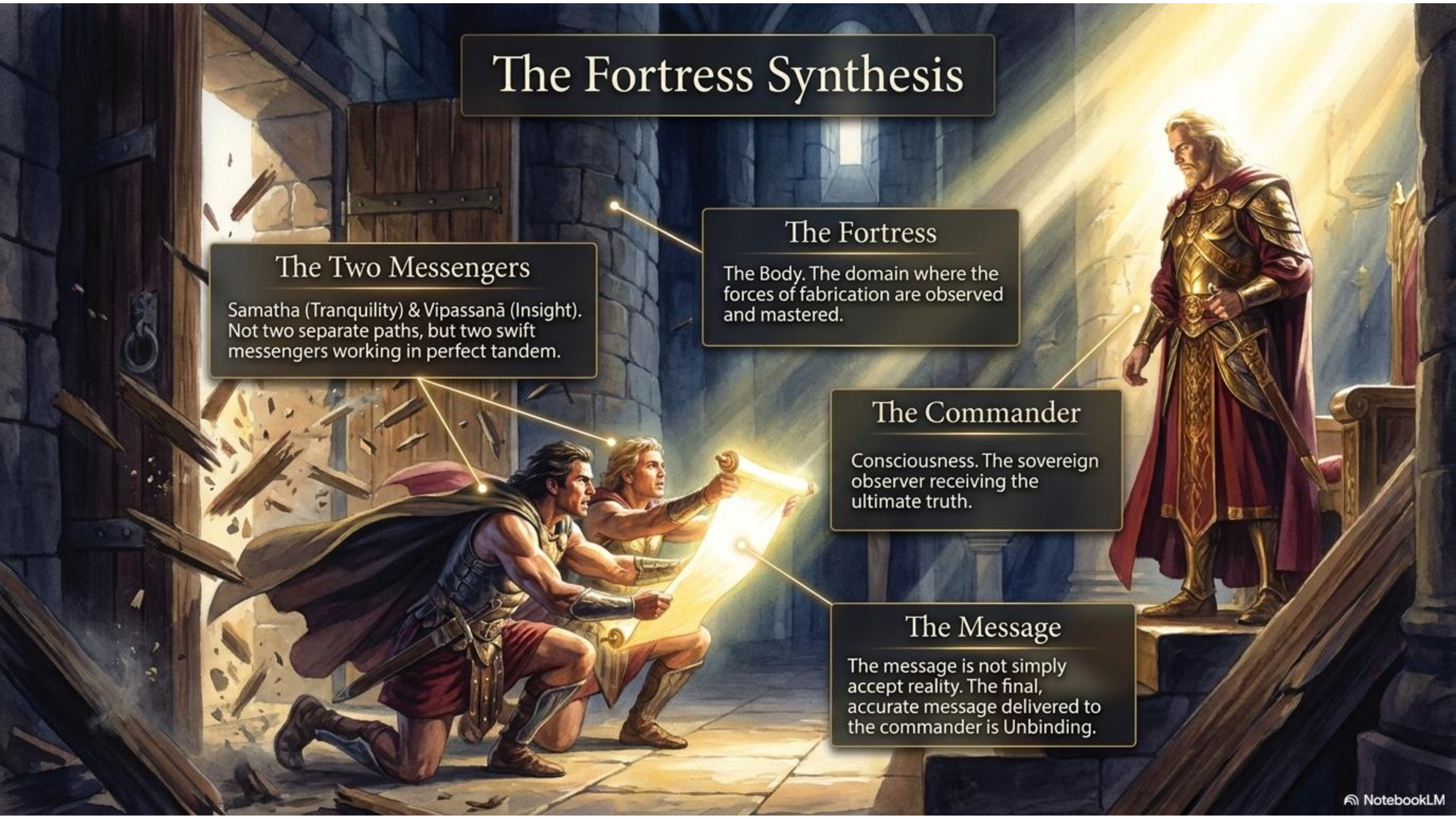
Stage 2

Focus purely on cause and effect (origination and passing away). Drops explicit references to the 'I/me' doing the practice.
(The internal world of the Jhānas remains).

Stage 3

Maintained strictly to the extent of knowledge and remembrance.
Drops all reference to the world and all states of becoming. Opens the ultimate door to the final goal.

The Fortress Synthesis



The Two Messengers

Samatha (Tranquility) & Vipassanā (Insight). Not two separate paths, but two swift messengers working in perfect tandem.

The Fortress

The Body. The domain where the forces of fabrication are observed and mastered.

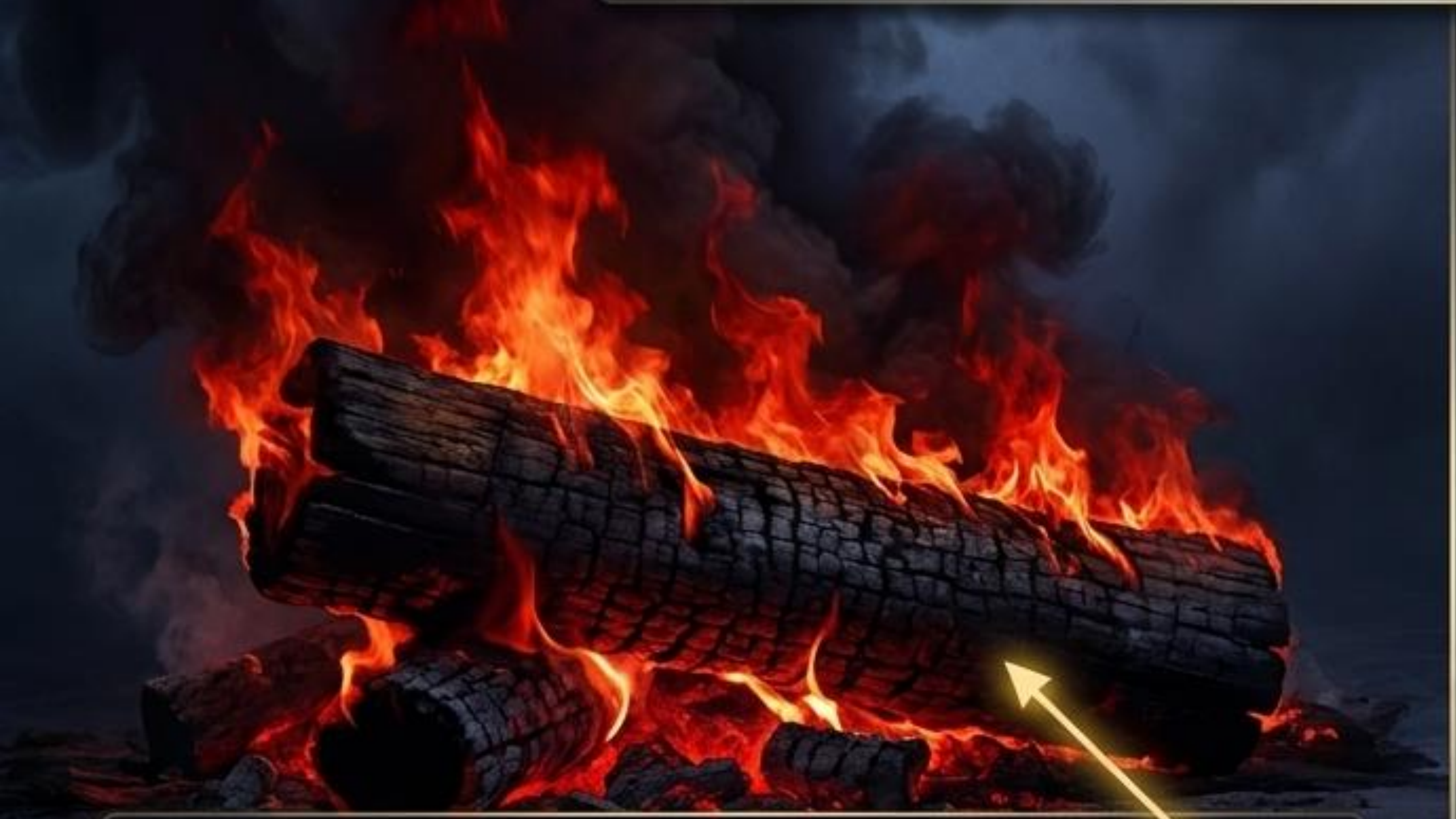
The Commander

Consciousness. The sovereign observer receiving the ultimate truth.

The Message

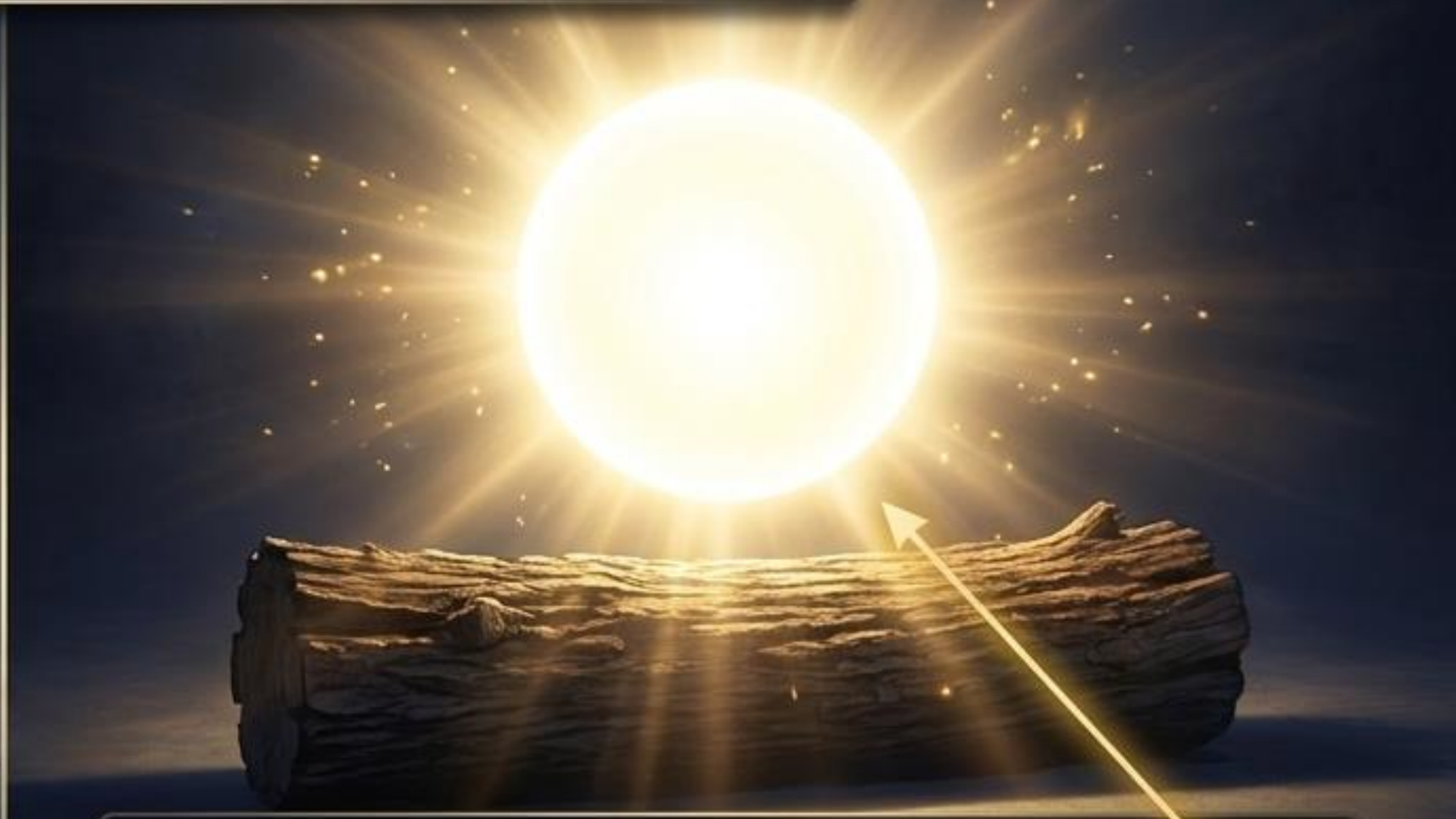
The message is not simply accept reality. The final, accurate message delivered to the commander is Unbinding.

The Physics of Unbinding (Nibbāna)



The Ancient Physics

In the physics of the Buddha's time, fire was believed to be bound because it actively clung to its fuel. It was trapped in the wood. When the fire finally let go of its clinging, it went out and was freed.



The Mental Reality

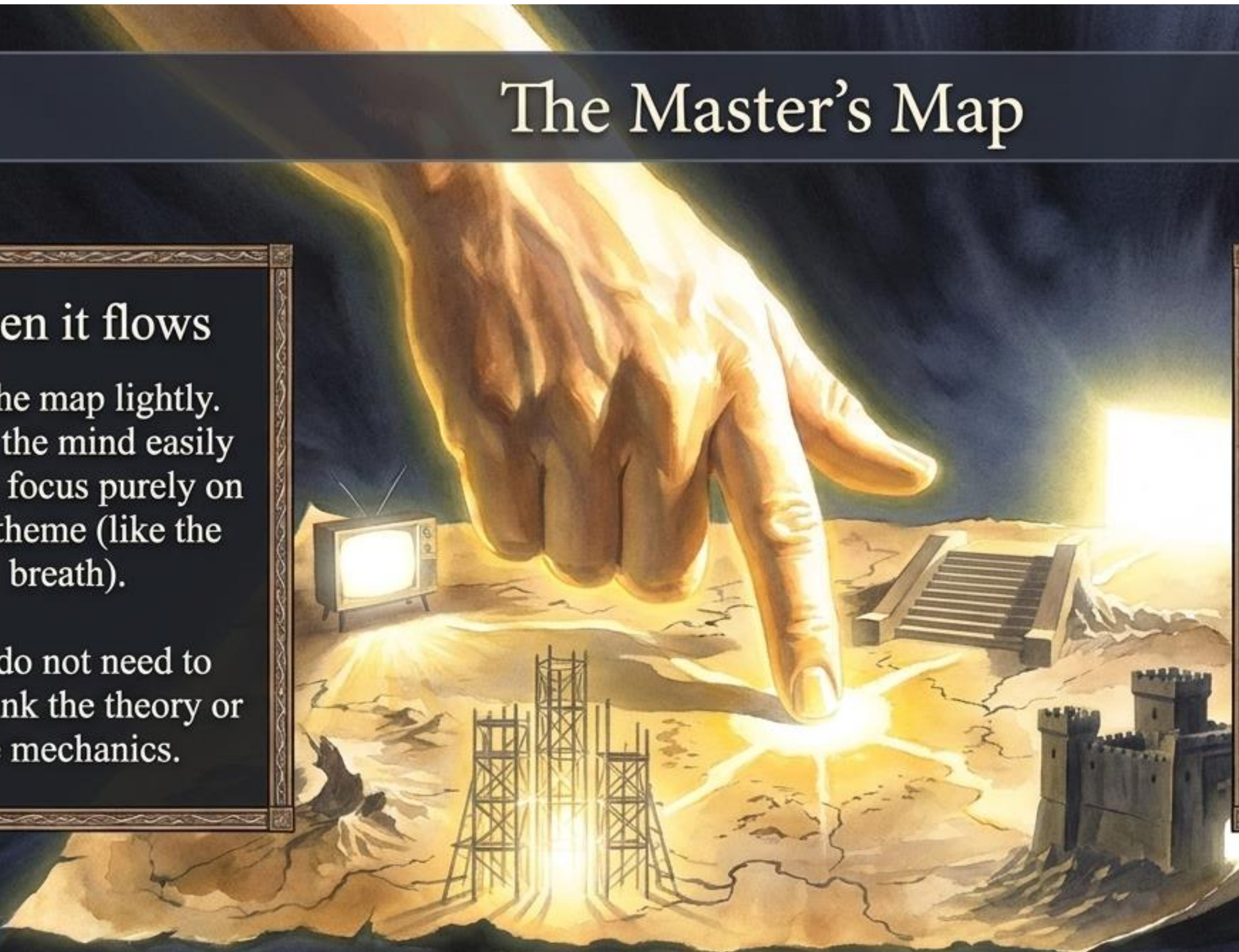
The mind is not trapped by the fabrications of the world. It is trapped exclusively by its own act of clinging to those fabrications. To achieve freedom (Nibbāna), the mind does not destroy the world; it simply lets it go.

The Ultimate Goal: The Deathless

Consciousness Without Surface

A state that does not land or get established on anything. It lies entirely outside of space, time, and the continually-fabricated present moment. It has no location. An awakened mind cannot be defined as existing, not existing, both, or neither. It is like an immeasurable ocean, but beyond even space and time—a dimension of pure bliss, unchanging truth, and total excellence.

The Master's Map



When it flows

Use the map lightly. When the mind easily settles, focus purely on your theme (like the breath).

You do not need to overthink the theory or the mechanics.

When it resists

Consult the map.

When resistance strikes, use the Buddha's framework to analyze the mind and deploy the exact necessary tools (Tranquility or Insight).

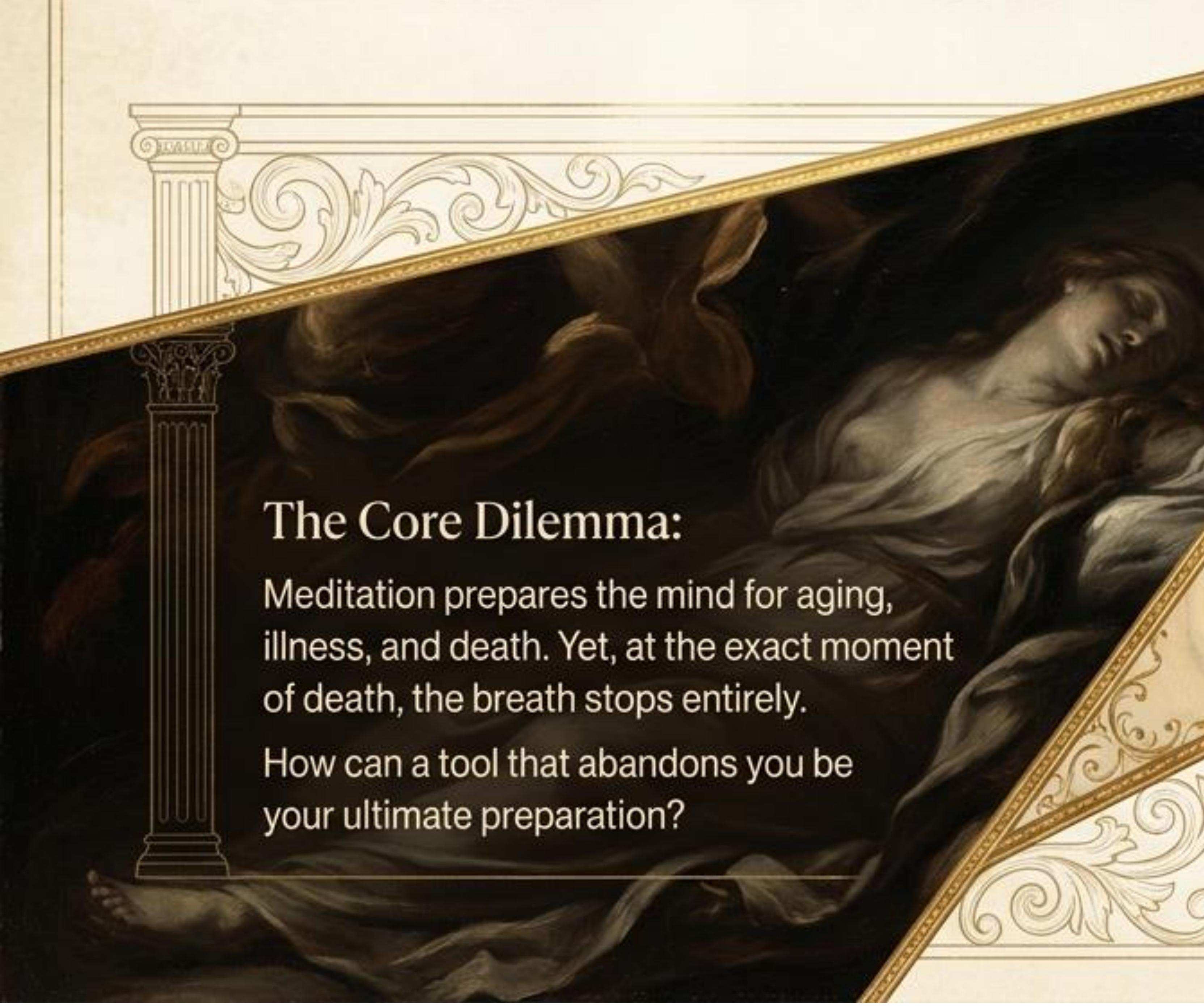
The actual journey lies in developing the profound potentials already present in your own body and mind.

The Architecture of Mental Fabrication

Mastering the Breath to Prepare for Aging, Illness, and Death

[1] Based on the 16 Steps of Mindfulness of Breathing and the Preliminary Contemplations.

The Ultimate Paradox of Breath Meditation



The Core Dilemma:

Meditation prepares the mind for aging, illness, and death. Yet, at the exact moment of death, the breath stops entirely.

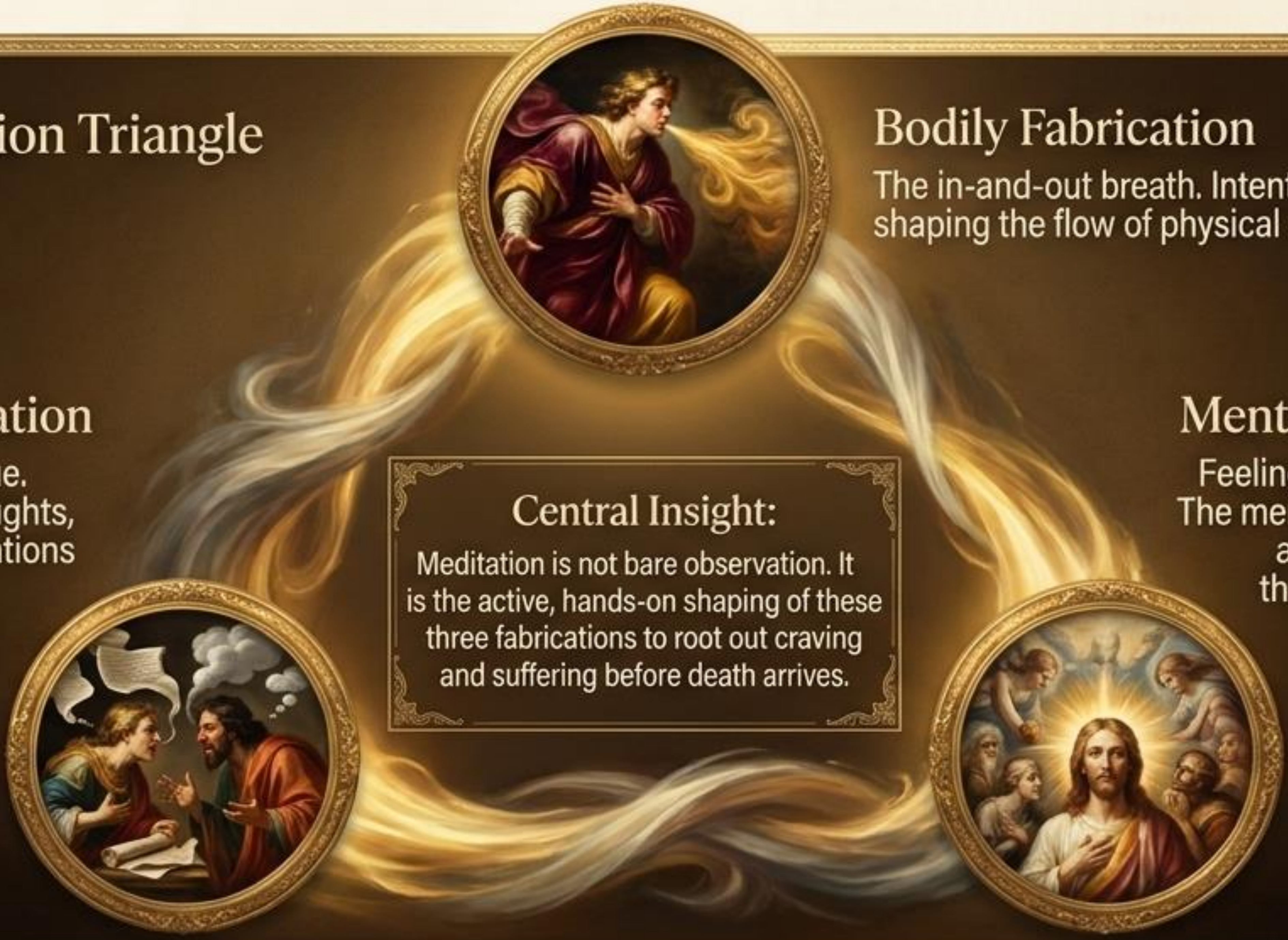
How can a tool that abandons you be your ultimate preparation?

The Resolution:

We do not meditate just to watch the air. We use the breath to observe and master fabrication—the proactive ways we construct our physical, verbal, and mental realities.

The Three Engines of Reality Construction

The Fabrication Triangle



Bodily Fabrication

The in-and-out breath. Intentionally shaping the flow of physical energy.

Verbal Fabrication

The internal dialogue. Using targeted thoughts, phrases, and evaluations to guide the mind.

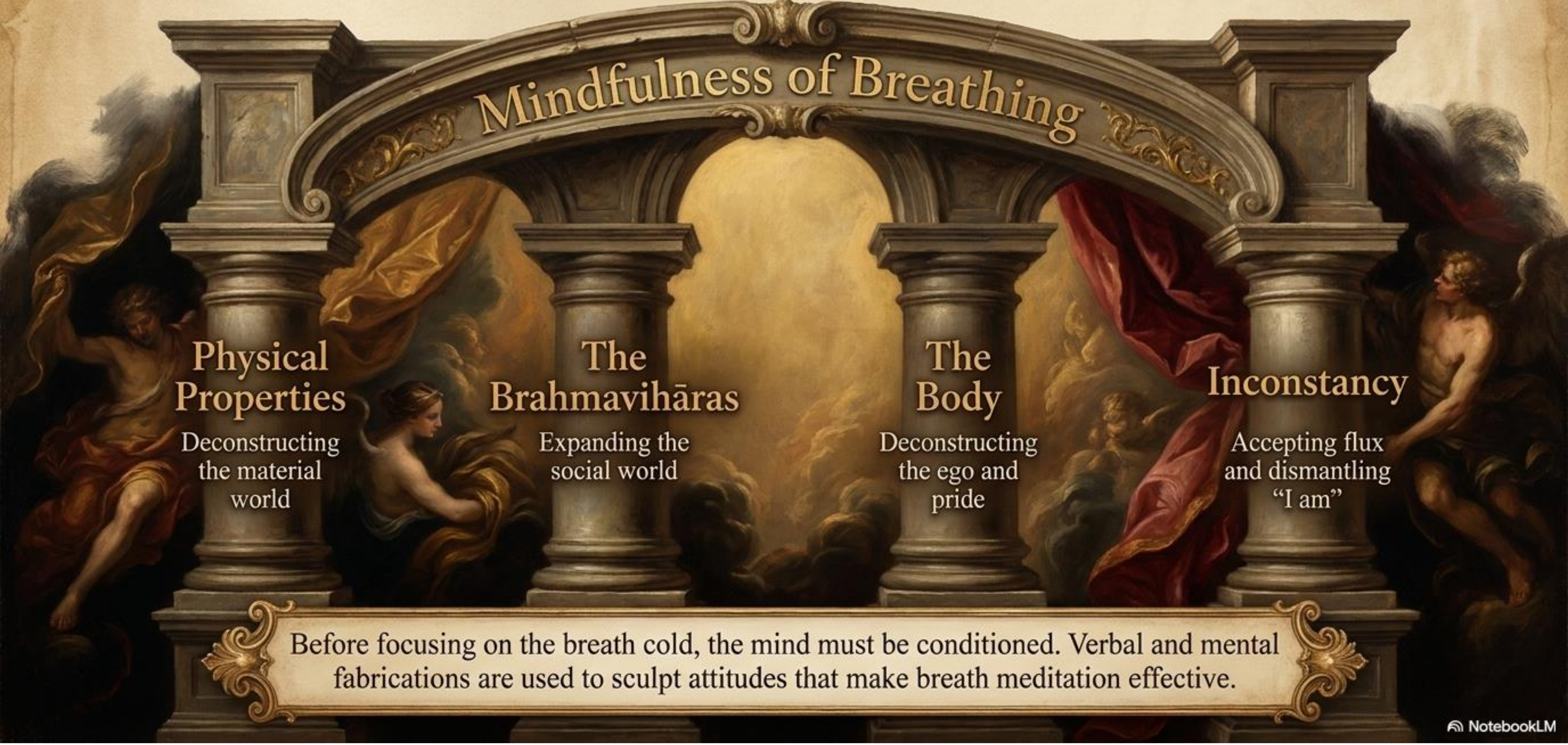
Mental Fabrication

Feelings and perceptions. The mental labels, imagery, and emotional tones that color experience.

Central Insight:

Meditation is not bare observation. It is the active, hands-on shaping of these three fabrications to root out craving and suffering before death arrives.

Preparing the Canvas: The Four Preliminaries



Mindfulness of Breathing

Physical Properties

Deconstructing the material world

The Brahmavihāras

Expanding the social world

The Body

Deconstructing the ego and pride

Inconstancy

Accepting flux and dismantling "I am"

Before focusing on the breath cold, the mind must be conditioned. Verbal and mental fabrications are used to sculpt attitudes that make breath meditation effective.

Contemplating the Five Physical Properties

Property	Felt Sensation	Skillful Attitude (Non-Reactivity)
Earth	Solid (Hair, skin, bone)	Endures trash without recoil; patient.
Water	Cool (Blood, sweat, tears)	Washes away impurities without repulsion.
Fire	Warm (Digestion, heat)	Burns both the clean and unclean equally.
Wind	Energy (In/out breath)	Blows across the pleasing and disgusting without distaste.
Space	Unobstructed (Nostrils, atomic gaps)	Not established or centered anywhere; limitless.

This fades interest in the body (*virāga*). We develop awareness ‘in tune’ with the elements to become reliable, non-reactive observers of our own likes and dislikes.

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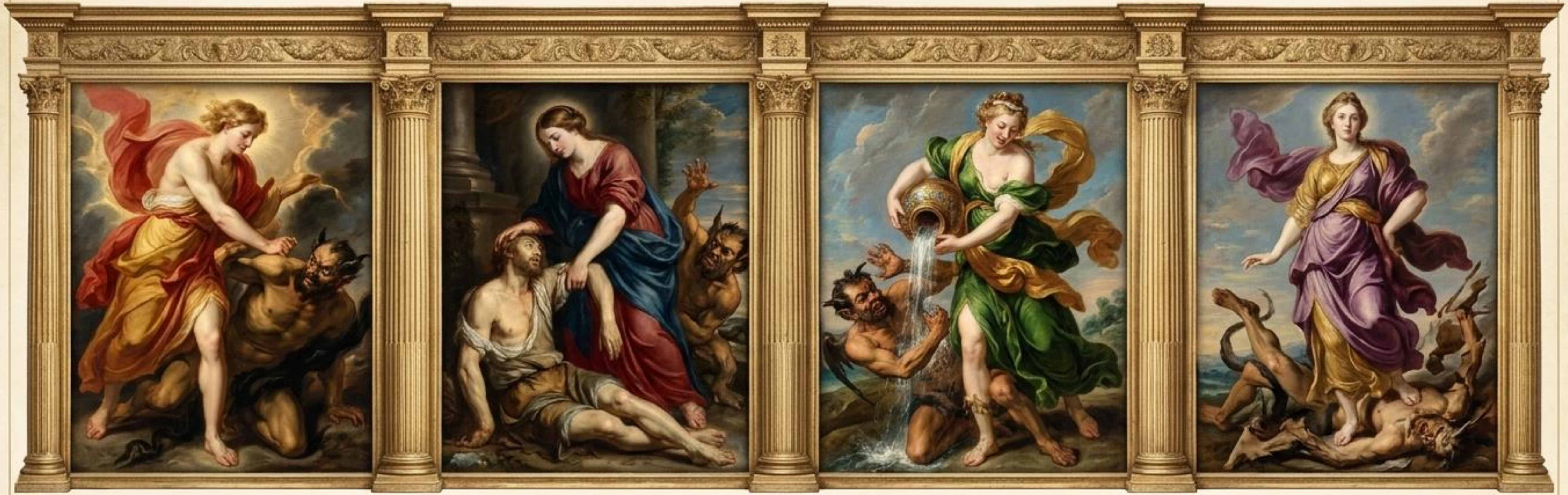
The Sublime Attitudes: Antidotes to the Unskillful



Goodwill
(subduing Ill Will)

- **Verbal:** "May all beings look after themselves with ease."
- **Mental:** Like the Earth—too massive to be diminished by petty actions.

Compassion
(subduing Cruelty)

- **Verbal:** "May all be freed from suffering."
- **Mental:** Like a sick man in a desert—invoking inherent care, regardless of past actions.

Empathetic Joy
(subduing Resentment)

- **Verbal:** "May they not be deprived of their good fortune."
- **Mental:** Like a pool of cool water—rejoicing in the skillfulness of others.

Equanimity
(subduing Irritation/Apathy)

- **Verbal:** "All beings are the owners of their actions."
- **Mental:** Like Space—offering no surface for hurtful words to adhere.

Deconstructing the Ego and the “I Am”

Contemplation of the Body: The “Sack of Grain” Metaphor

We analyze the body into 32 parts (skin, flesh, bone, fluids). This promotes a healthy negative body image—recognizing all bodies are equally unattractive in their components, freeing us from pride and lust.

Contemplation of Inconstancy: The Shifting Sands

Observing how all fabrications constantly change and slip through our fingers.

By depersonalizing events, we dismantle the conceit of “I am.” A meditative failure or success is no longer a reflection of personal worth, but simply the result of this/that conditionality.

The Core Engine: 16 Steps of Breath Meditation

Mindfulness of breathing develops tranquility and insight simultaneously through four frames of reference. They are practiced in parallel, not strictly sequentially.

The Body

- Discerning long/short
- Sensitive to the whole body
- Calming bodily fabrication

Feelings

- Sensitive to rapture
- Sensitive to pleasure
- Sensitive to mental fabrications
- Calming mental fabrications

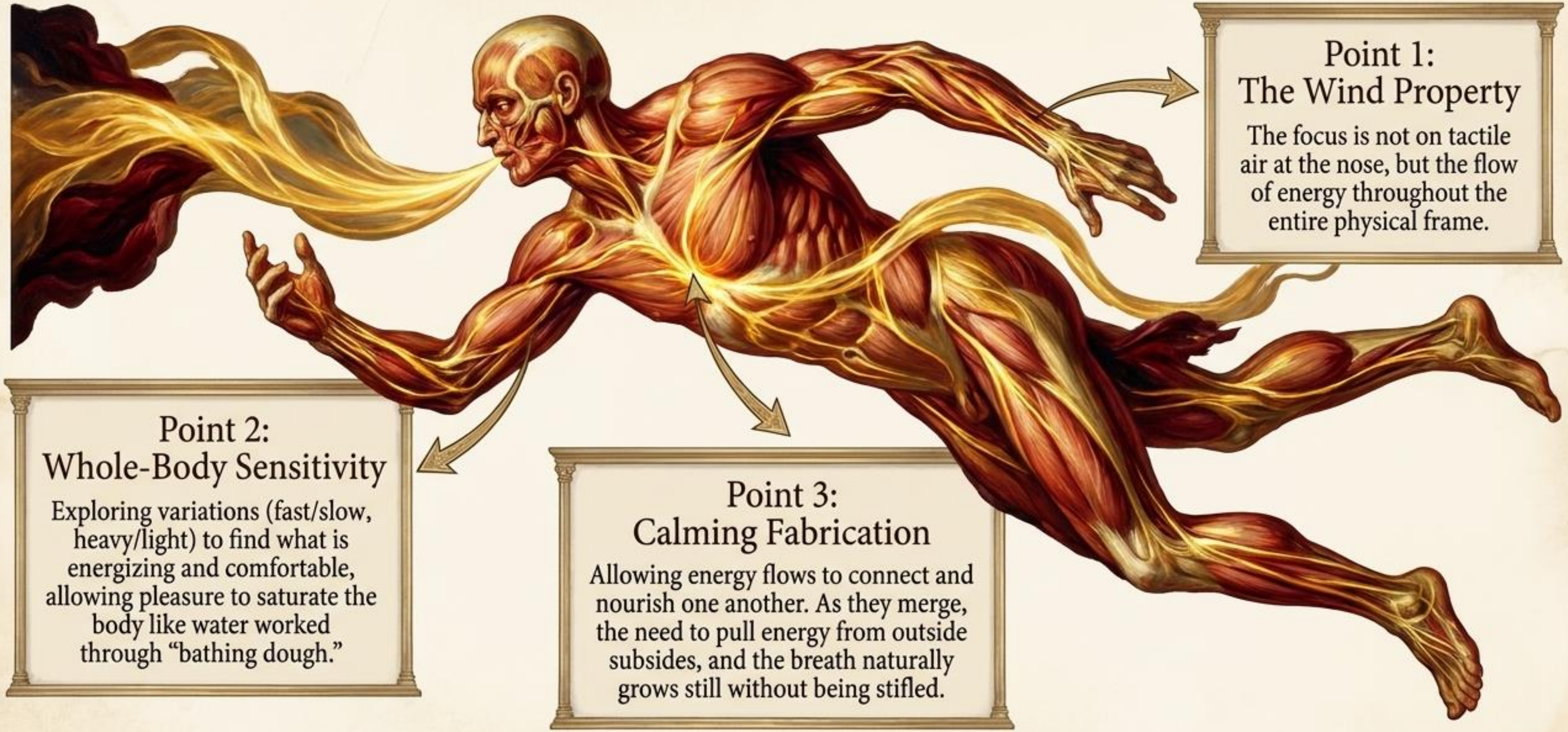
The Mind

- Sensitive to the mind
- Gladdening
- Concentrating
- Releasing

Mental Qualities

- Focusing on inconstancy
- Focusing on dispassion
- Focusing on cessation
- Focusing on letting go

Tetrad 1: Mastering Bodily Fabrication



Point 1:
The Wind Property

The focus is not on tactile air at the nose, but the flow of energy throughout the entire physical frame.

Point 2:
Whole-Body Sensitivity

Exploring variations (fast/slow, heavy/light) to find what is energizing and comfortable, allowing pleasure to saturate the body like water worked through “bathing dough.”

Point 3:
Calming Fabrication

Allowing energy flows to connect and nourish one another. As they merge, the need to pull energy from outside subsides, and the breath naturally grows still without being stifled.

Tetrad 2: Calming Mental Fabrications

Step 1: Energize

Deliberately generate feelings of rapture (*pīti*) and pleasure through the breath.

Step 2: Observe Perceptions

Notice the mental labels surrounding the breath (e.g., "breath enters from outside" vs "breath originates internally").

Step 3: Refine and Calm

Progressively swap coarse perceptions for more peaceful ones. Let go of rapture for smooth pleasure; refine pleasure into profound equanimity.

Ultimate Perception

Hold the mental label that "every cell is breathing," allowing the external breath to still entirely without fear of oxygen deprivation.

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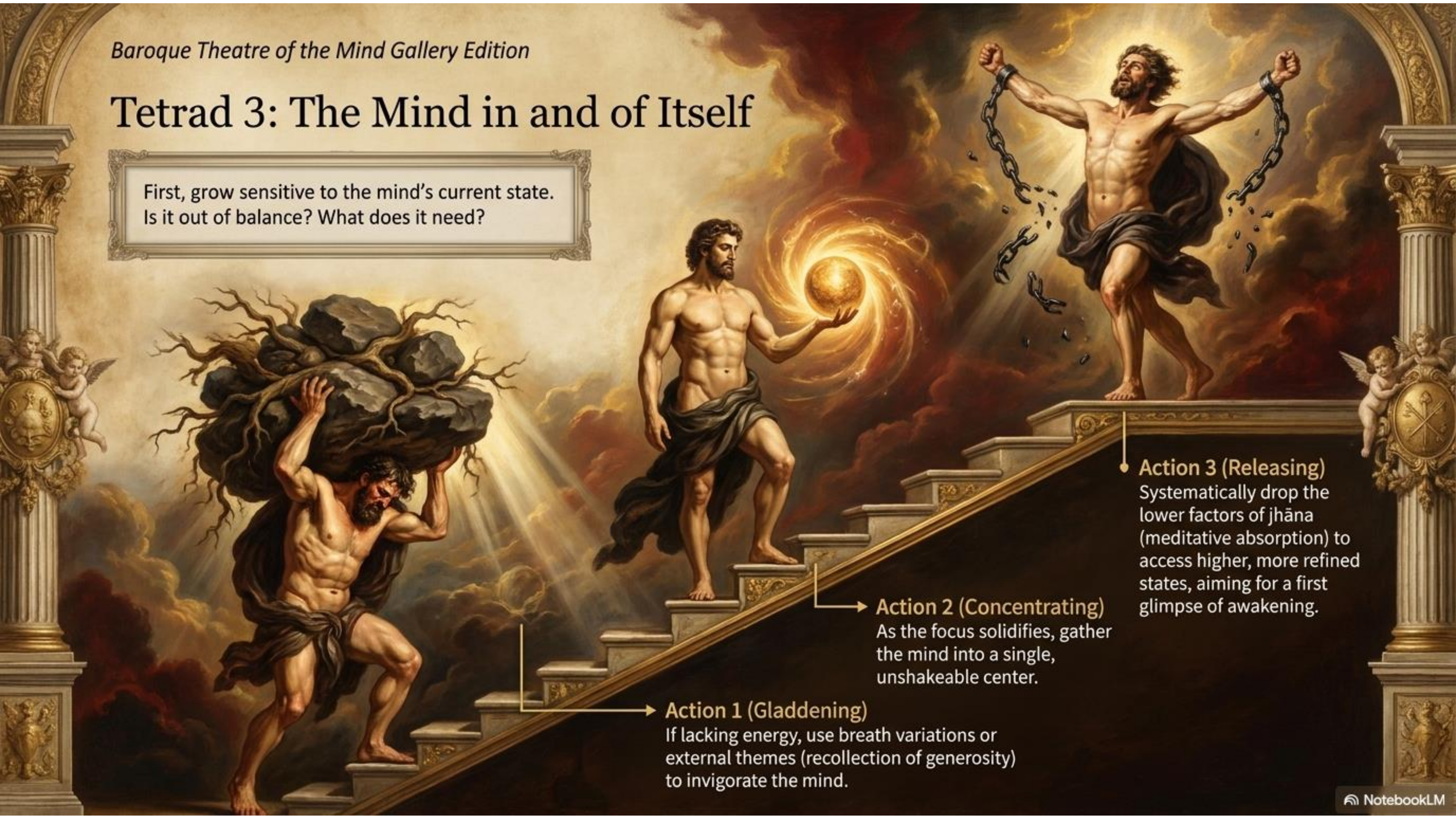
Tetrad 3: The Mind in and of Itself

First, grow sensitive to the mind's current state. Is it out of balance? What does it need?



Action 1 (Gladdening)
If lacking energy, use breath variations or external themes (recollection of generosity) to invigorate the mind.

Action 2 (Concentrating)
As the focus solidifies, gather the mind into a single, unshakeable center.

Action 3 (Releasing)
Systematically drop the lower factors of jhāna (meditative absorption) to access higher, more refined states, aiming for a first glimpse of awakening.

Tetrad 4: The Blade of Insight

While the first three tetrads unify the mind, the fourth protects it and forces deep insight (Subduing Distractions).

1. Inconstancy
Seeing that all distractions and fabrications are unreliable and stressful.

2. Dispassion
Realizing the distraction is not worth the effort of fabricating.

3. Cessation
Because passion is starved, the fabrication stops.

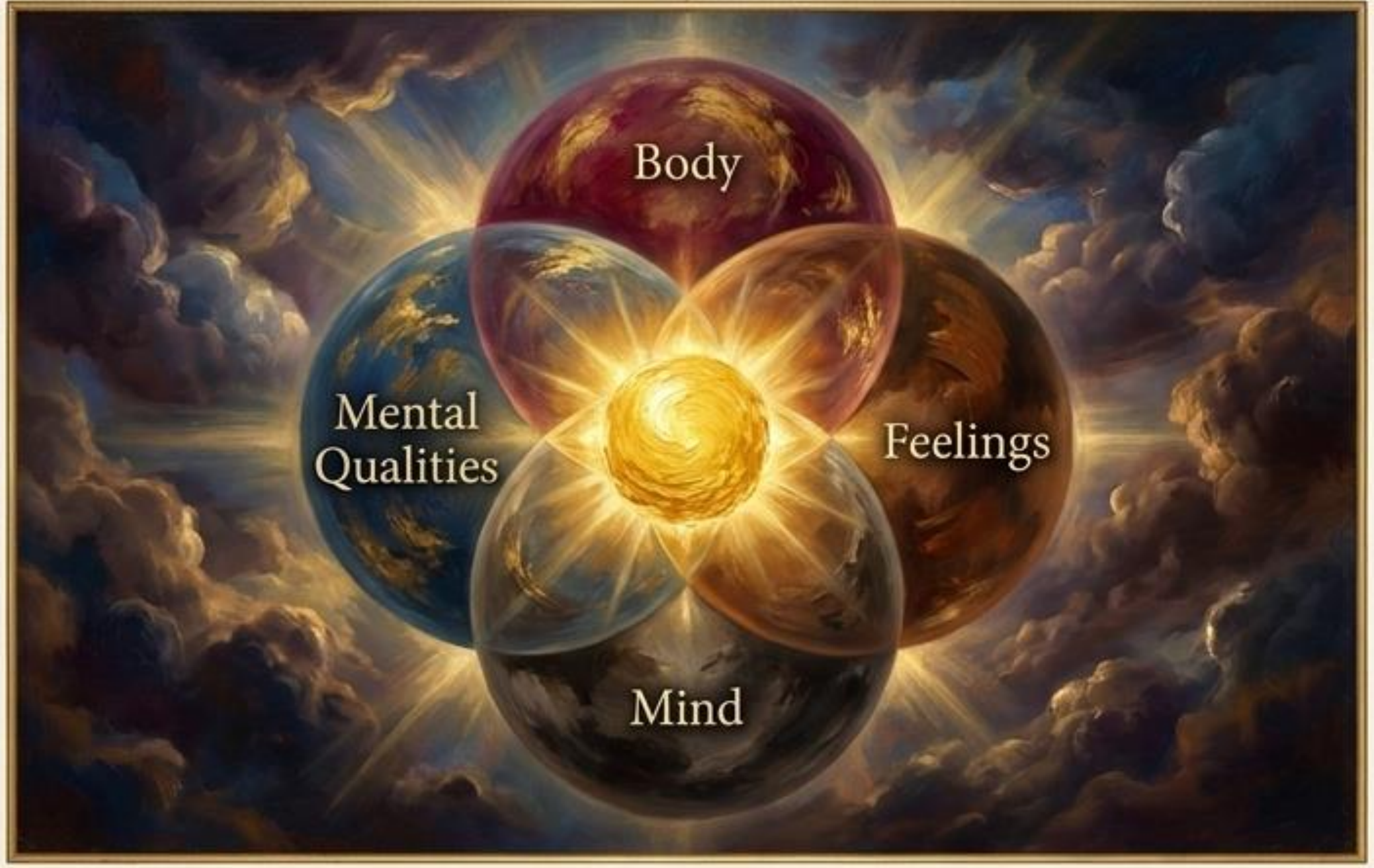
4. Letting Go
Total relinquishment of the issue.

Baroque Theatre of the Mind Gallery Edition

Ekaggatā: The Single Gathering Place

Tranquility

The first three tetrads gather awareness and pleasure into a unified sense of the body, calming physical and mental fabrications into profound stillness.



The Unified Architecture of Singleness (Ekaggatā)

Insight

The fourth tetrad, operating simultaneously, observes the very mechanics of this calming process, using inconstancy and dispassion to slice through any arising state of becoming.

Body, feelings, mind, and mental qualities occupy the exact same space. Tranquility (calming) and Insight (understanding fabrication) are woven together into one seamless engine.

Baroque Theatre of the Mind Gallery Edition

Applied Insight: Dismantling Anger in 5 Steps

Step 1: Origination

Look within, not at external events. Find the internal attitude that justifies anger.

Step 2: Passing Away

Observe how the anger pauses when the mind momentarily loses interest or gets distracted.

Step 3: The Allure

The mind must be profoundly still to hear the whispers of the ‘committee members” who enjoy the anger. Why is it attractive? (e.g., pushing aside compunction).

Step 4: The Drawbacks

Apply the perception of inconstancy. Recall past foolishness driven by anger. Is this delusional state worth claiming as ‘yours’?

Step 5: Escape in Dispassion

See the anger is not worth the effort of fabricating. Release it. In freeing the emotion, you free yourself.

The Ultimate Shield Against Mortality

Strength in Decline

The persistence and focus built through **breath meditation** prevent the mind from being shattered by nostalgia and regret as the body ages.

Mastery of Pain

The specific control over feelings and perceptions (Tetrad 2) provides direct leverage when illness brings physical suffering.

Total Release

By learning to step out of states of becoming in daily meditation, the mind is equipped to escape fear at the moment of death.

We master the fabrications of the breath so that when the breath inevitably ceases, the mind remains totally released, stepping confidently into the deathless.

The Chivalry of the Mind

A noble framework for mastering the spiritual trials of aging.

The Messengers of the Devas

When you see an aged person, or signs of aging in your own body, they are not unfair indignities. The Buddha describes them as messengers delivering two vital truths:

1. You are subject to aging. Your body is slipping out of your control, serving advance warning of your own death.
2. All beings are subject to aging. It is a natural process, and reacting with childish resentment or irritation is futile.

The Noble Response: Heedfulness

You must recognize that your actions dictate your future, focusing on building a refuge of good kamma while opportunities still lie open in your thoughts, words, and deeds.

The Paradigm Shift: The Mind Comes First

The Buddha does not counsel extraordinary effort into fighting physical deterioration. Instead, he advises developing mental qualities that directly compensate for the body's decline.

Physical Attrition	Mental Ascension
Beauty withers and fades.	The mind becomes beautiful through Virtue, Composure, Forbearance, and Equanimity.
Physical strength weakens.	The mind builds the Seven Strengths of the Noble Ones.
Sense faculties blur and grow dim.	The mind develops the Five Mental Faculties to become its own refuge.

The Inner Ornament of Virtue

Unlike physical cosmetics—which look increasingly ridiculous as you age—virtue is an ornament appropriate for people of all ages. It is an inner wealth more serious than the loss of health or material goods.

Virtue is a skill of intentional restraint, anchored in the **Five Precepts:** Refraining from killing, stealing, illicit sex, lying, and intoxicants.

Appealing to the Noble Ones:

- **Untorn & Unspotted:** Held at all times, without exception.
- **Ungrasped At:** Practiced to cleanse the mind of defilements, not to egotistically compare yourself to others.
- **Liberating:** Strict, but free of obsession, leading directly to a gladness that settles the mind into concentration.

Maintaining Grace Under Siege

As you lose physical strength, you must rely on others, and they will not always act as you wish. Giving vent to anger makes you ugly here and now. Mental beauty requires three interconnected shields:

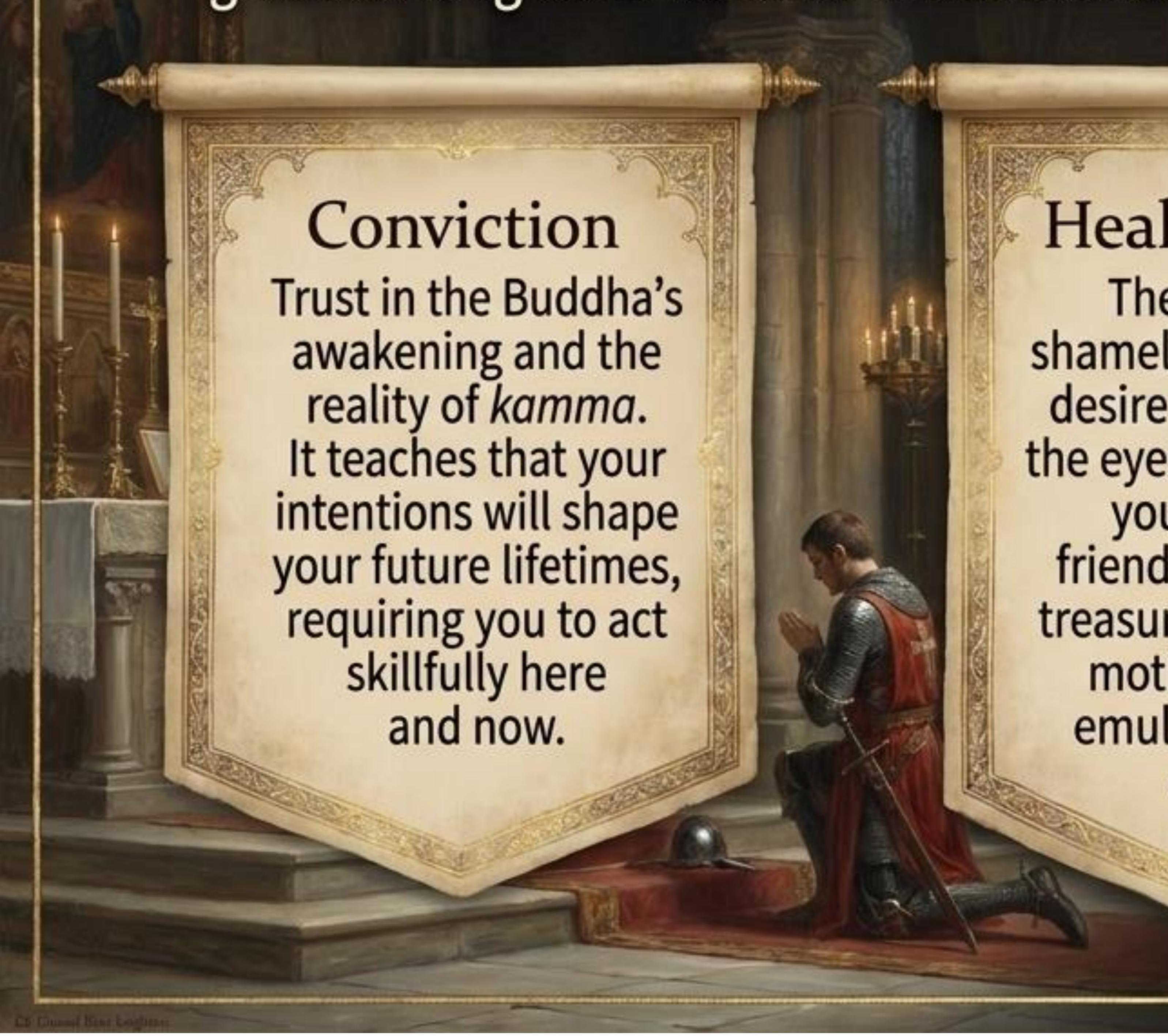
Composure: Keeping a calm demeanor in difficult situations.

Forbearance: Restraining yourself from giving vent to anger when mistreated. The Buddha views forbearance as true strength, contrasting it with the the “strength of a fool” (anger).

Equanimity: The internal antidote to irritation. Instead of seething while maintaining a calm exterior, you wisely reflect on *kamma*. You recognize human speech is a “mixed bag” and let hurtful words stop at ear-contact, rather than fabricating miserable narratives around them.

The Armory of the Noble Ones: The Vows

As the body resists your will, you must devote your remaining strength to securing your greatest long-term benefit. These first three strengths foster the motivation to practice.



Conviction

Trust in the Buddha's awakening and the reality of *kamma*. It teaches that your intentions will shape your future lifetimes, requiring you to act skillfully here and now.

Healthy Shame

The opposite of shamelessness. It is the desire to look good in the eyes of the wise and your admirable friends. It serves as a treasure and guardian, motivating you to emulate their good qualities.

Compunction

An impersonal, active caring about your long-term well-being, avoiding unskillful actions because you know you are not immune to their consequences.

Roe Leighton

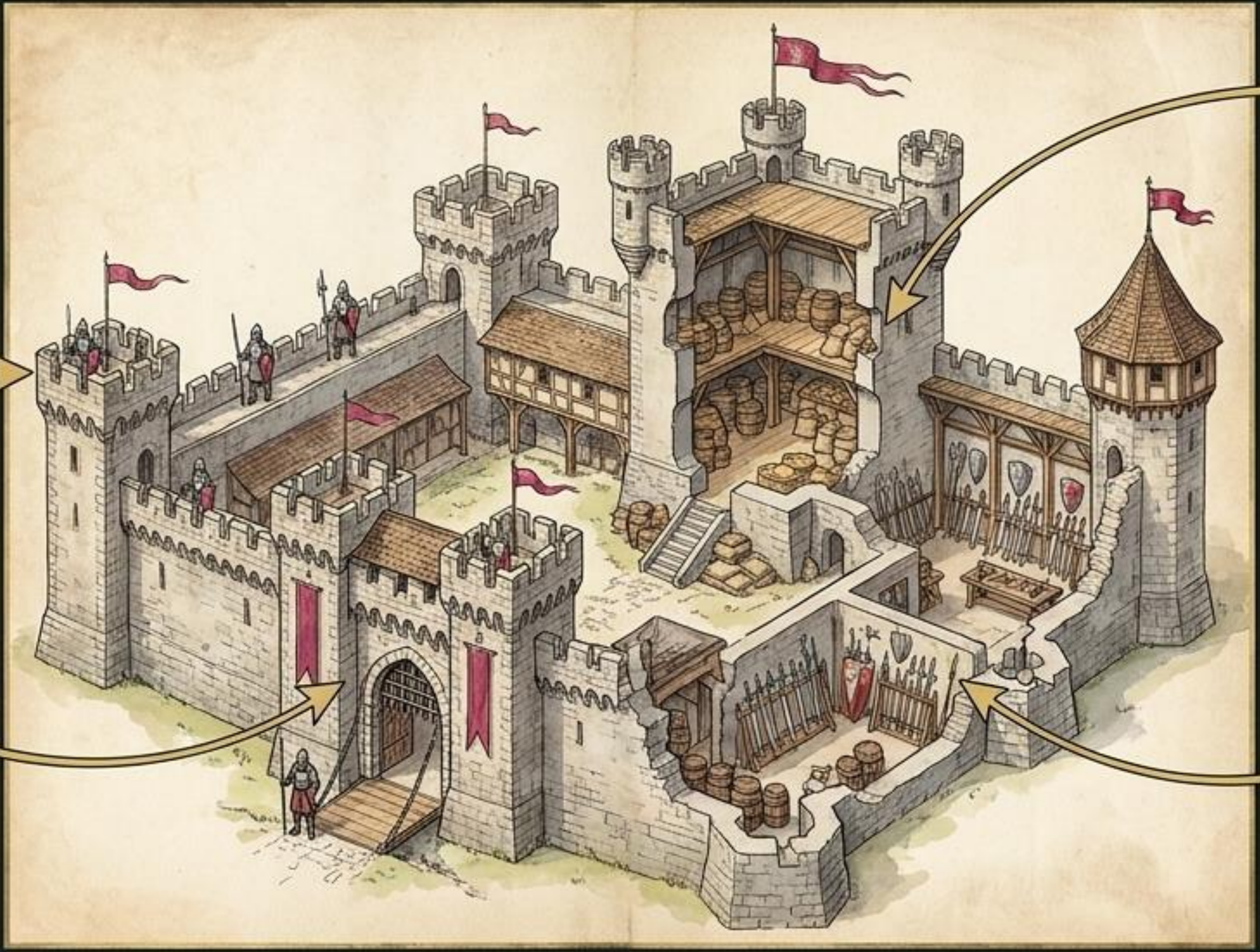
The Armory of the Noble Ones: The Execution

Building on your motivation, these four strengths focus on developing skillful qualities and abandoning unskillful ones.

1. **Persistence:** The effort to make yourself want to do things that are skillful but hard, and abandon things that are unskillful. The Buddha compared persistence to the wheels of a chariot.
2. **Mindfulness:** Keeping useful Dhamma lessons in mind to recognize skillful and unskillful qualities the moment they arise.
3. **Concentration:** Bringing the mind to stillness. It provides a place of rest and nourishment, making the mind willing to view its unskillful qualities with dispassion.
4. **Discernment:** The ability to perceive arising and passing away in a penetrative way, detecting which mental events are skillful, ultimately leading to the end of stress.

The Architecture of a Secure Mind

The Buddha compared the practice of these strengths to defending a frontier fortress against the defilements of aging.



1 **The Soldiers (*Persistence*):** They actively defend the walls, never slacking off in their efforts to protect the fortress of the mind.

2 **The Wise Gatekeeper (Mindfulness):** He keeps out those he doesn't recognize and admits only friends, preventing the soldiers from being overwhelmed.

3 **The Food Stores (*Concentration*):** Sustains both the soldiers and the gatekeeper, providing rest, nourishment, and a sense of well-being.

4 **The Weapons (Discernment):** The ultimate tools needed to clear the fortress and bring about total dispassion.

The Nostalgia Trap

As the range of physical pleasures shrinks, it is tempting to wring a few drops of sweetness from the past. But Ajaan Lee warns: “Thoughts of nostalgia are like licking the bottom of yesterday’s soup pot when there’s no soup left.”

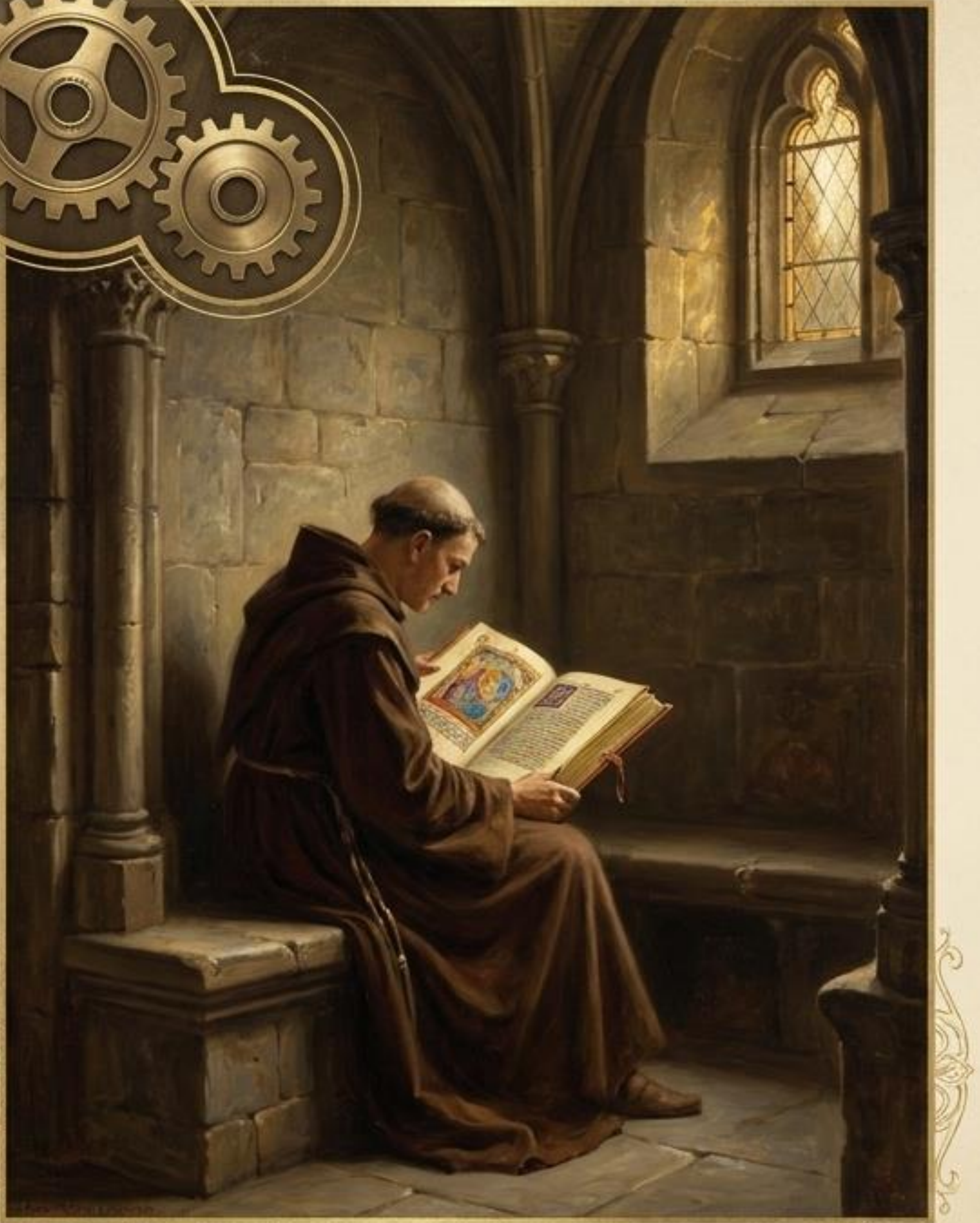
The Illusion

The Allure: The desire to wring out past sweetness; an innocent-seeming pleasure when the present feels empty.

The Drawbacks: Leads to sorrow and resentment. It primes the mind to crave people and places at the moment of death, setting you up for major disappointment as those things have fundamentally changed.

The Reality

The Skillful Escape: Squashing nostalgia with persistence and healthy shame. Devoting valuable time in the present to practice generosity, virtue, and concentration—qualities that will take you to places that that won’t disappoint.



The Mind as Its Own Refuge

As sight and hearing grow murky, you are cut off from outside moral support and Dhamma lessons. The mind can easily get caught in the echo chamber of its own depressed thoughts. To survive this, you must develop the Five Mental Faculties (Conviction, Persistence, Mindfulness, Concentration, Discernment) to make the mind entirely self-reliant.

The Medical Protocol for Unskillful Thoughts:

Mindfulness (The Dam): Functions as symptom management. It restrains the currents of unskillful mental states, recognizing anger or sorrow as constructed illusions.

Discernment (The Cure): Stops the flow for good. It analyzes the fabrications causing the unskillful thoughts, uprooting the disease's causes so they do not return.

The Tactical Path to Dispassion

To strengthen the mind to confront illness and death without suffering, the Buddha provided a five-step program to escape craving.

1. Origin

Watch the arising of a mental event (like anger or nostalgia) to see how it originates in the mind.

2. Passing Away

Watch how the event passes away as its internal cause fades.

3. Allure

If you revive the thought, analyze its allure. Why make the effort to pursue it?

4. Drawbacks

Compare the allure to the drawbacks, gatheriing evidence that the harm far outweighs any fleeting benefit.

5. Escape

Reflecting heedfully on these drawbacks naturally gives rise rise to dispassion, providing total release from the desire to cling.

Squeezing Goodness from the Body

The structural shift of aging is not a defeat; it is the ultimate test of the mind's supremacy. Instead of composing a bucket list of last-minute sensory pleasures to cram into what little time remains, your list should focus on the goodness you can create in your thoughts, words, and deeds.

> *"See how much goodness you can squeeze out of the body before you have to discard it at death."* — Ajaan Maha Boowa

By developing inner beauty, strength, and reliable mental faculties to compensate for the withering of the physical body, you master the skills needed for death. Even as you age, you can still accomplish great things.

The Messengers of Illness

Panel 1

The Inescapable Truths

The Buddha taught that the sick are messengers from the devas. Illness is not a biological failure, but an existential messenger.

Panel 2

First Message: Vulnerability

You are subject to illness. The body is a nest of potential diseases, requiring you to build a refuge of good kamma.

Panel 3

Second Message: Universality

All beings are subject to illness. It is a universal, natural process —not an unfair punishment or targeted injustice.

Summary

The goal is not just physical recovery, but reaching an attainment completely unaffected by physical affliction.

Hunger as the Foremost Disease

The Daily Affliction

The Buddha classed daily hunger as the foremost disease. It is a case study in how physical weakness easily skews perception and drives unskillful actions like anger, lying, or stealing.

The Inevitable vs. The Treatable

The Inevitable

The general fact of hunger is an inevitable reality.

The Treatable

The individual attack of hunger can and should be treated.

The Lesson

Illness as a general fact must be accepted, but individual illnesses should be assuaged so you can continue the critical practice of developing the mind.

The Causality of Physical Suffering

Past Kamma

Present Kamma

Combination

Goes away without treatment

Kammic results simply run out naturally on their own.

Won’t go away even with treatment

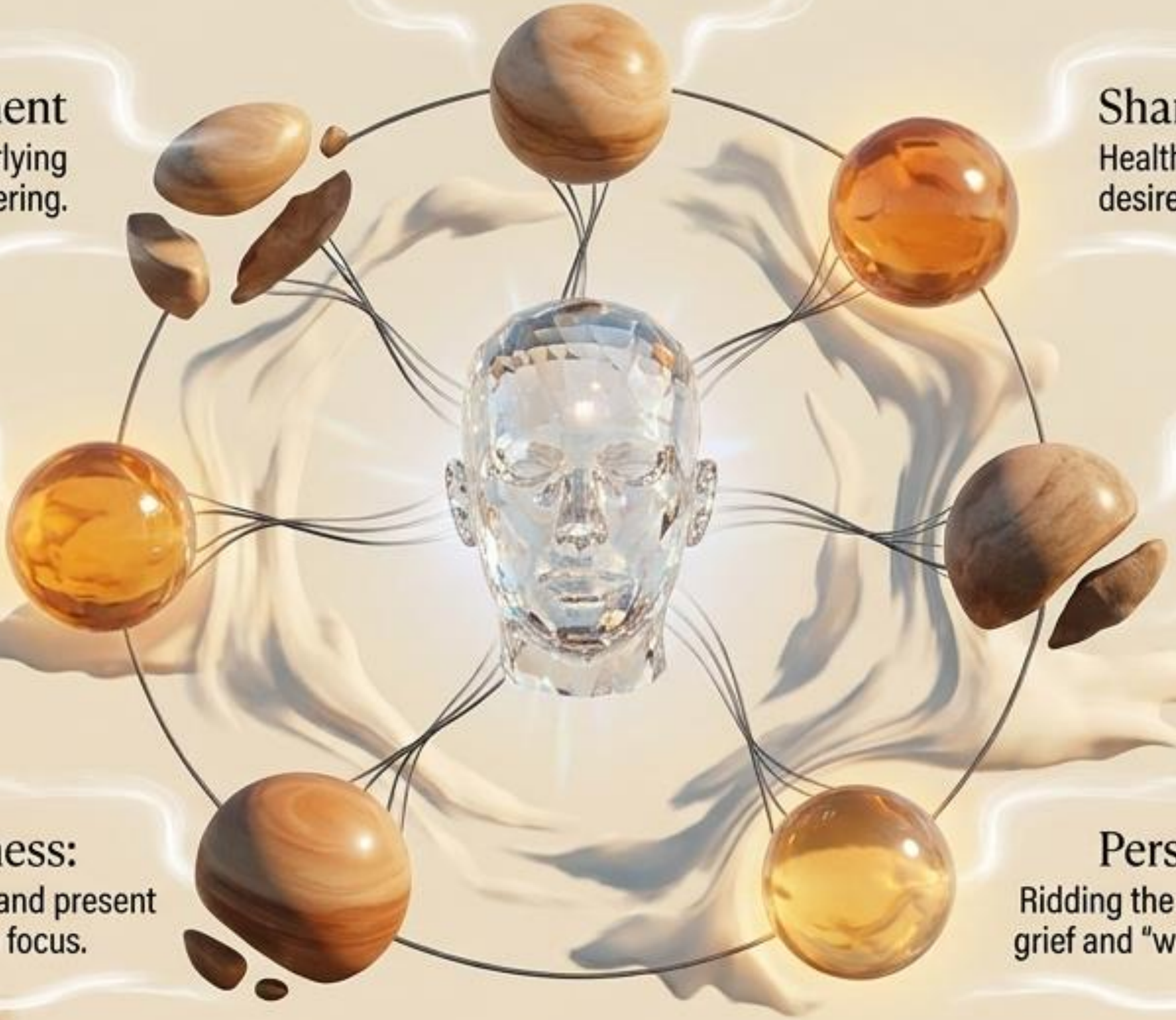
Past actions are so strong that present actions cannot counteract them.
The focus here must shift entirely to protecting the mind.

Goes away only with treatment

Present physical or mental actions maintain the disease.
Change the actions, and the illness subsides.

The Compassionate Policy: Because we cannot know ahead of time which category an illness falls into, the wise approach is to assume it is the third category and treat it.

The Seven Strengths for Bearing Pain



Conviction
Accepting causality and the value of withstanding pain.

Discernment
Teasing out the underlying causal factors of suffering.

Shame
Healthy shame motivating the desire to master endurance.

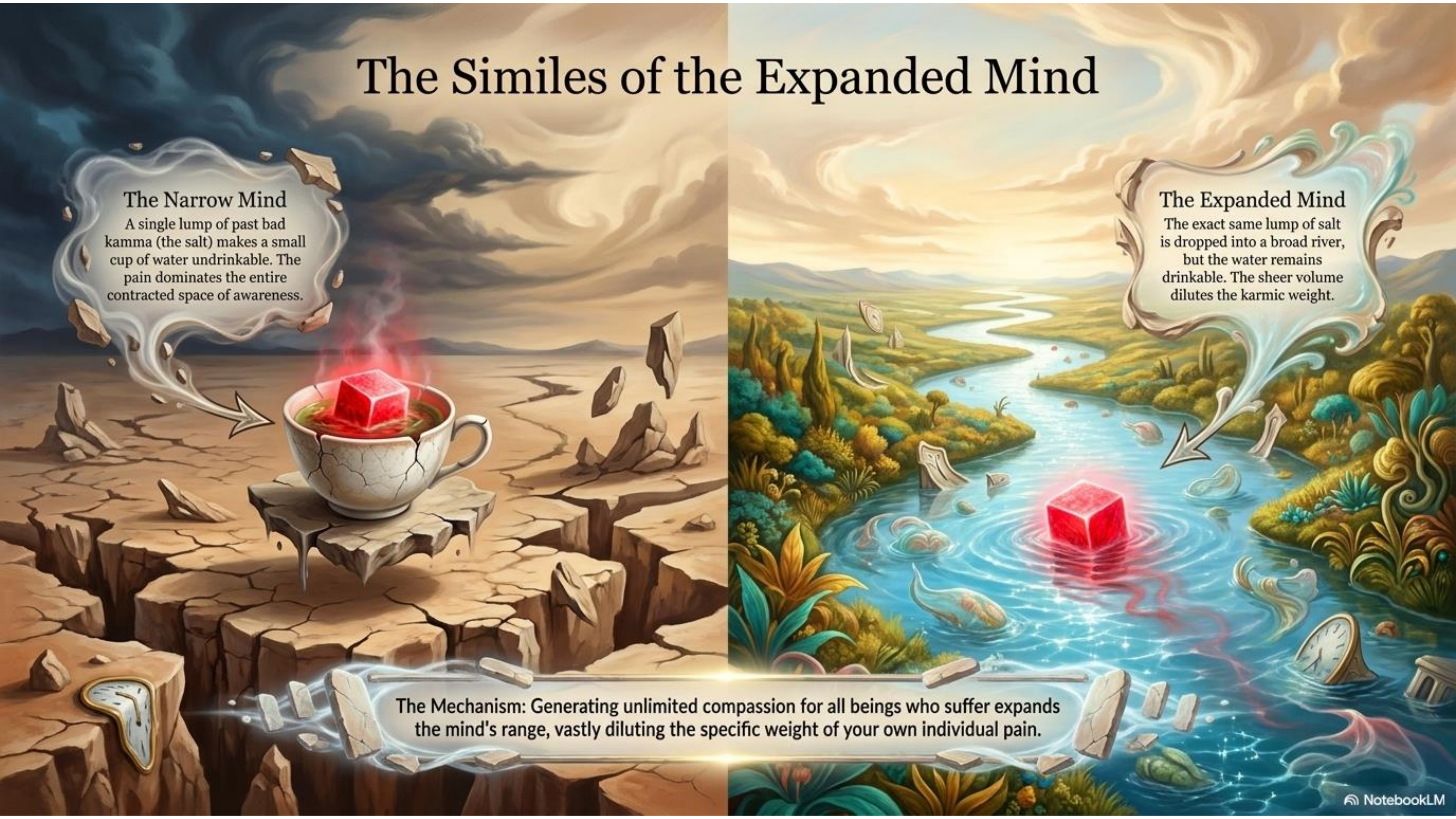
Concentration
Providing a deeply nourishing basis to do the mental work.

Compunction
Realizing that avoiding pain now guarantees more suffering later.

Mindfulness:
Keeping the breath and present reality in sharp focus.

Persistence:
Ridding the mind of unskillful grief and "why me?" attitudes.

The Similes of the Expanded Mind



The Narrow Mind

A single lump of past bad kamma (the salt) makes a small cup of water undrinkable. The pain dominates the entire contracted space of awareness.

The Expanded Mind

The exact same lump of salt is dropped into a broad river, but the water remains drinkable. The sheer volume dilutes the karmic weight.

The Mechanism: Generating unlimited compassion for all beings who suffer expands the mind's range, vastly diluting the specific weight of your own individual pain.

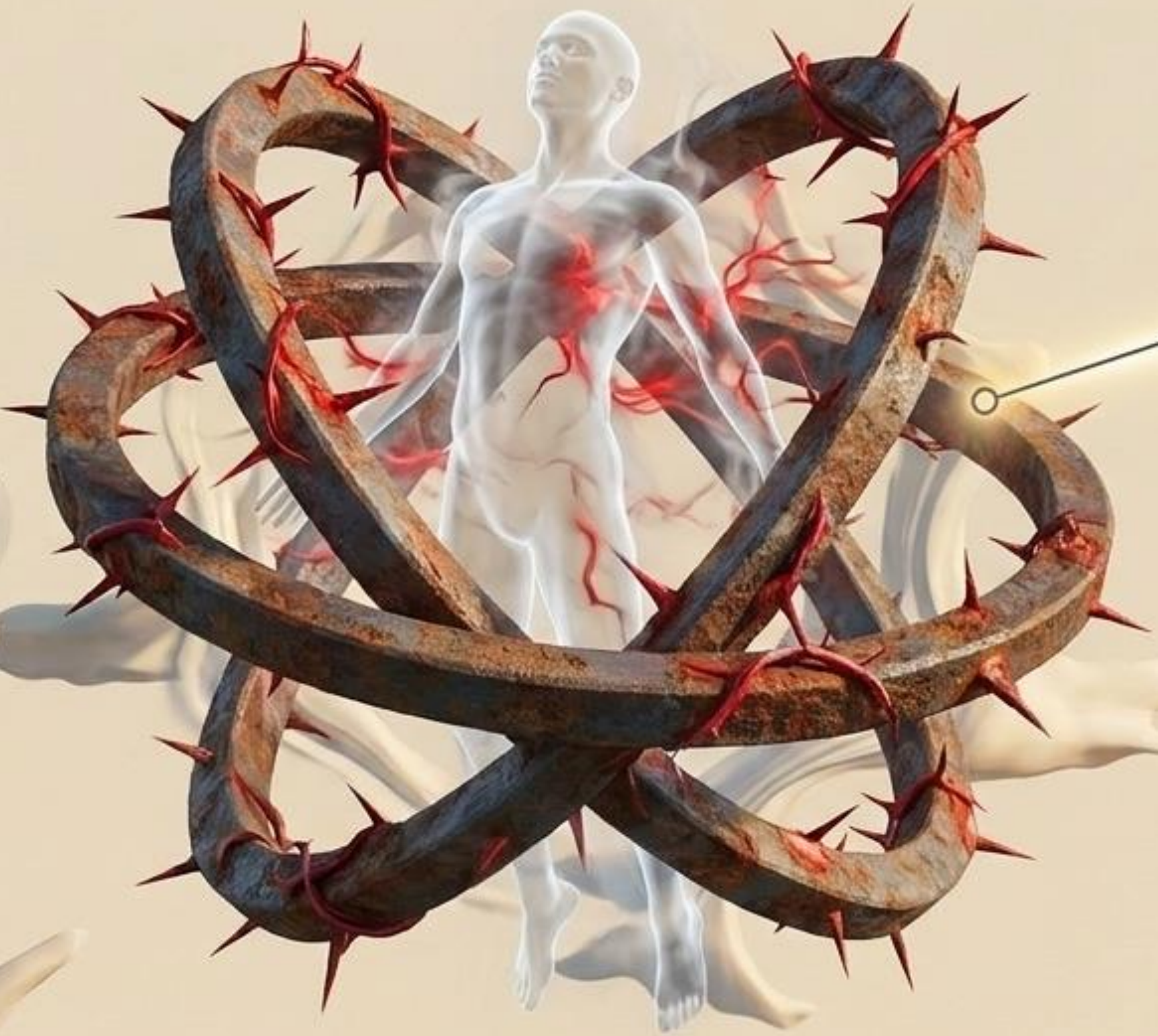
The Core Problem is Conflation

The goal is to be afflicted in body, but unafflicted in mind.

Mechanics of Suffering

Pain invades the mind for two primary reasons:

1. **Aggravation:** Doing something in the present moment that inadvertently contributes to the physical pain.
2. **Conflation:** Unconsciously merging the pain with something you cling to as 'you' or 'yours.'

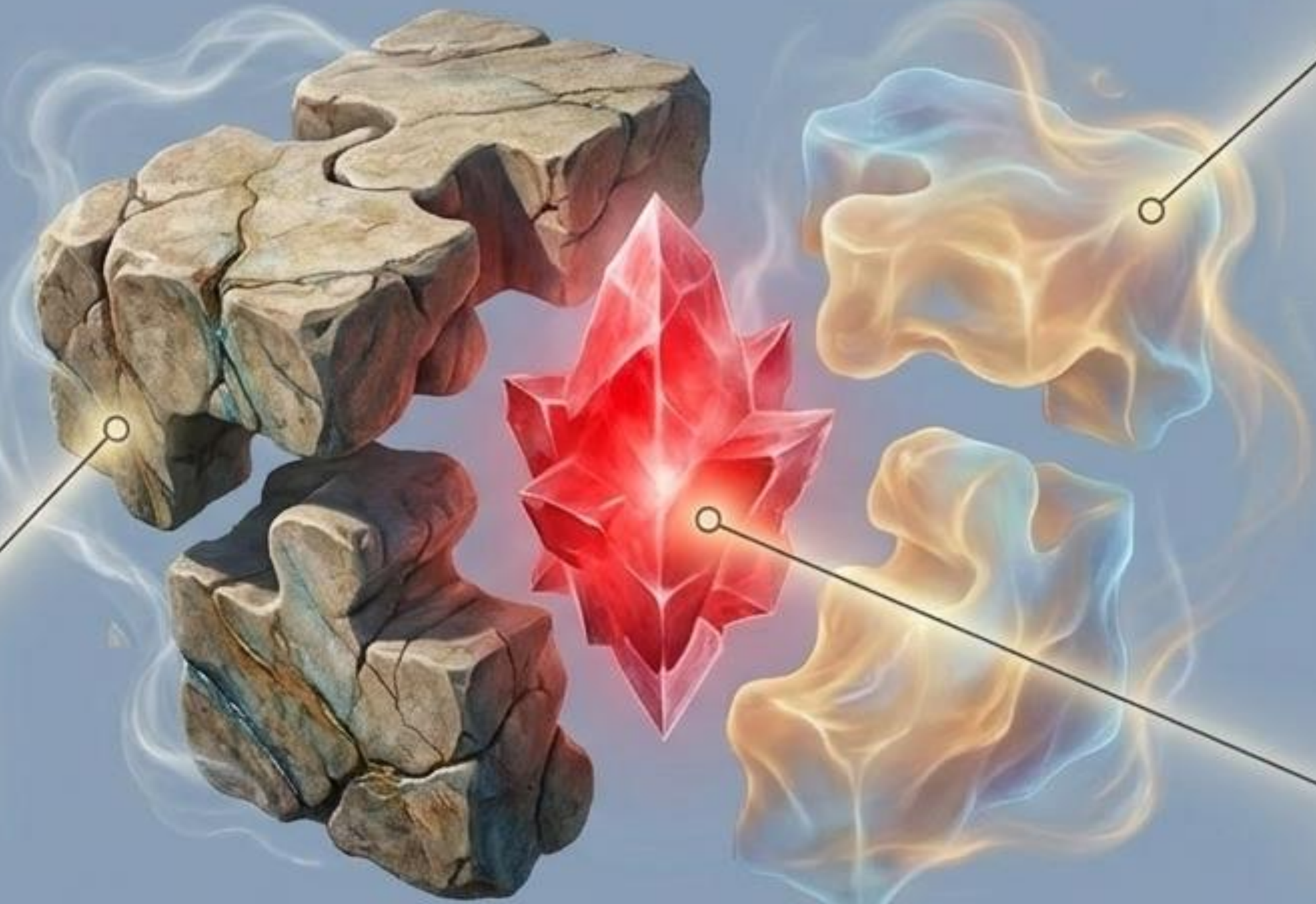


The Five Aggregates

Form, feeling, perception, fabrication, consciousness.

When you build a sense of self-identity around these aggregates, pain uses them as a solid bridge to invade the mind.

The Anatomy of Aggravation



Mental Aggravators (Fabrication)

- Directed Thought & Evaluation
- Perception (How you label the pain)
- Intention & Attention (Where you look and why)

Physical Aggravators (Name & Form)

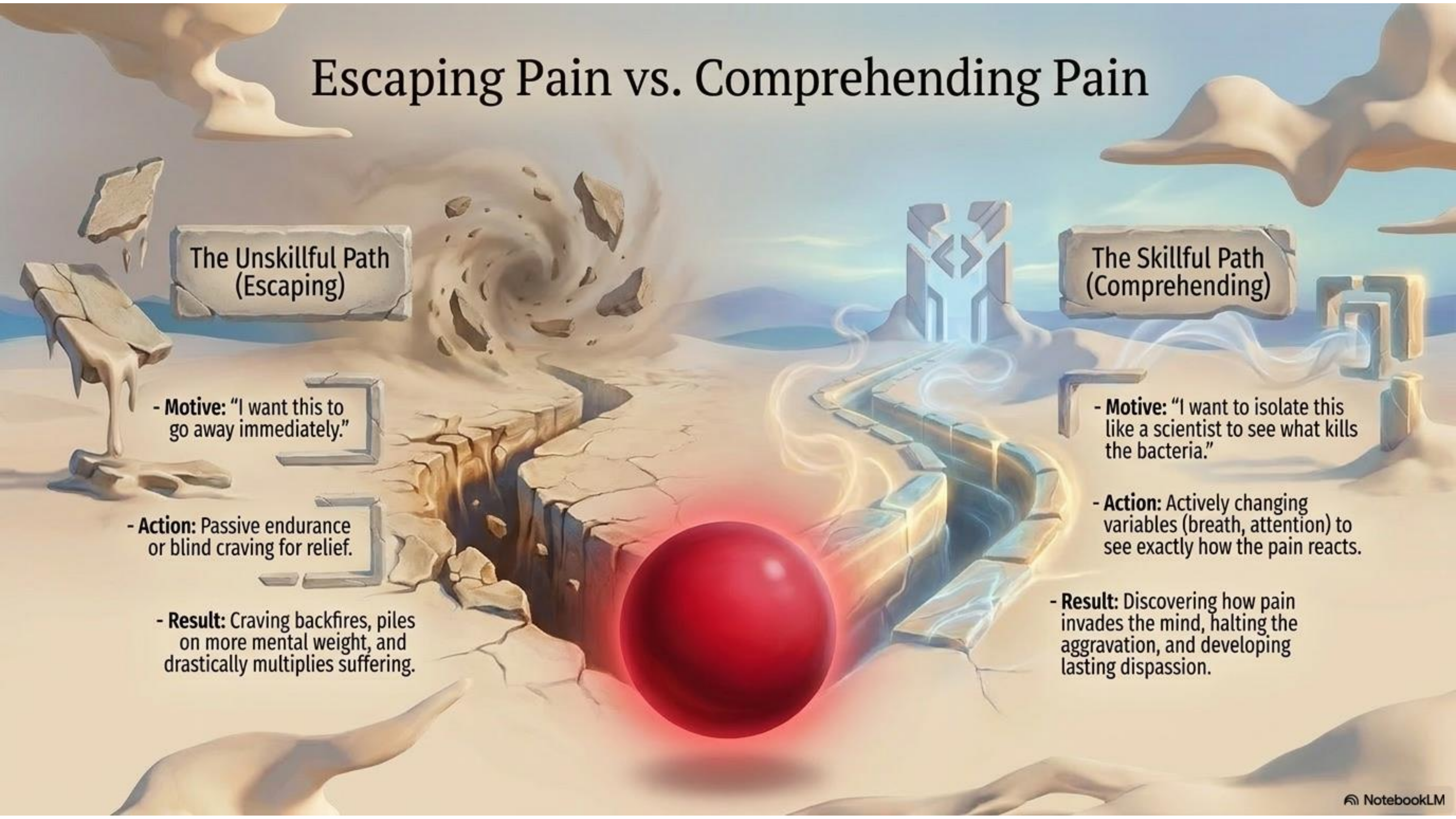
- The Breath (In and out)
- The Four Properties: Solidity, Liquidity, Energy, Warmth

The Fact of Pain:

The core sensation.

The Insight: Pain is not a single, monolithic, solid object. It is a cluster of independent physical and mental factors. Changing even one variable (like the breath) can radically alter the entire experience of suffering.

Escaping Pain vs. Comprehending Pain



The Unskillful Path (Escaping)

- **Motive:** “I want this to go away immediately.”
- **Action:** Passive endurance or blind craving for relief.
- **Result:** Craving backfires, piles on more mental weight, and drastically multiplies suffering.

The Skillful Path (Comprehending)

- **Motive:** “I want to isolate this like a scientist to see what kills the bacteria.”
- **Action:** Actively changing variables (breath, attention) to see exactly how the pain reacts.
- **Result:** Discovering how pain invades the mind, halting the aggravation, and developing lasting dispassion.

Step 1: Establish the Beachhead

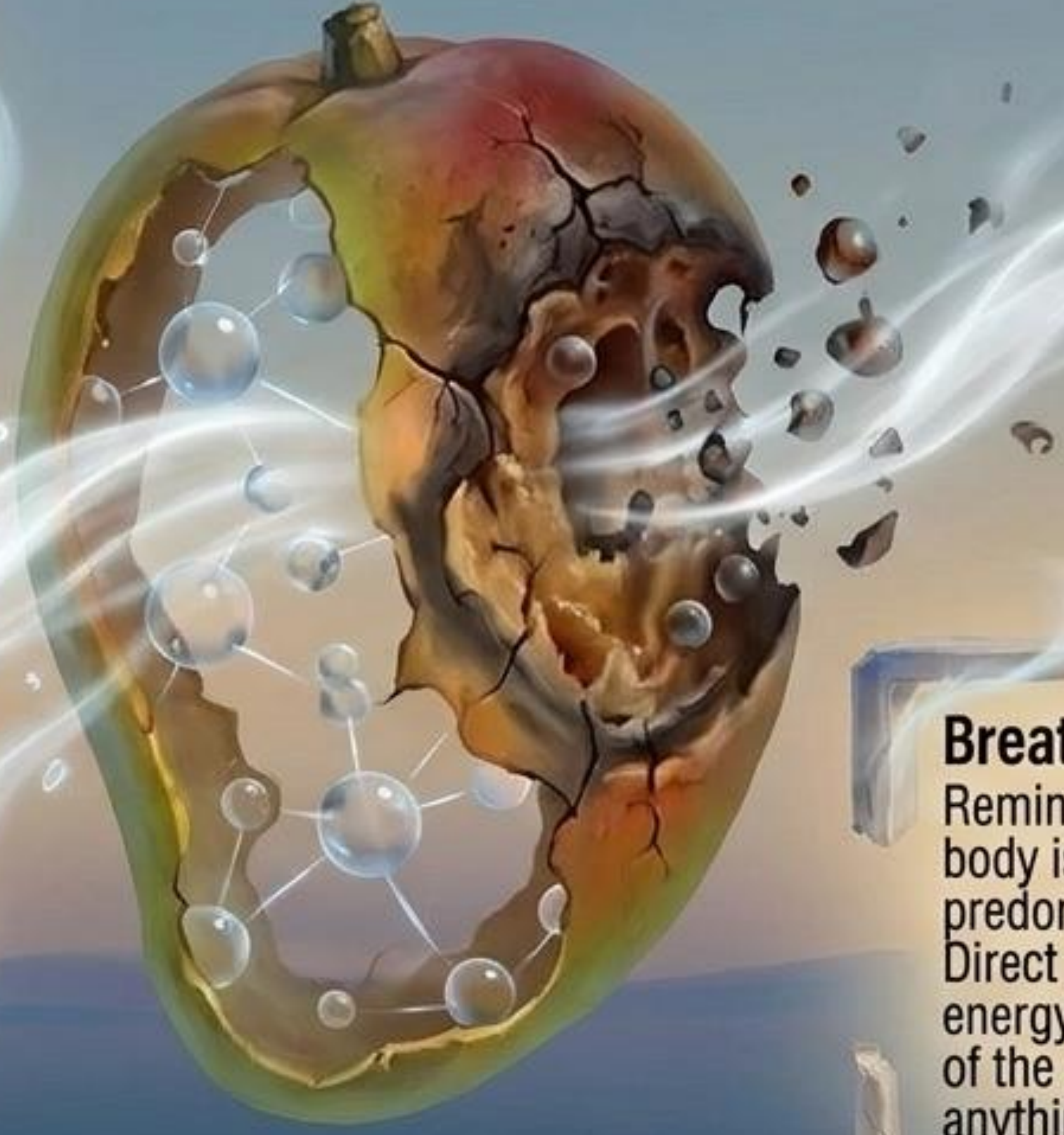
Ajaan Lee's Method
When pain strikes, do not focus your attention directly on it immediately.

Find the Opposite
Focus on a part of the body you can make comfortable through the breath—often the spot exactly opposite the pain (e.g., if there is right knee pain, focus intensely on the left knee).

The Purpose

1. Creates a safe, comfortable retreat if the pain becomes overwhelming.
2. Provides a deeply nourishing basis of concentration to do the work.
3. Teaches you how to observe a body part without tensing up around it.

Step 2: Breath as Penetrating Energy



The Rotten Mango

Think of the body as a mango with a rotten spot. Leave the rotten spot to the worms; feed your awareness entirely on the good parts that remain.

Dissolving the Blockage

We instinctively perceive pain as a solid, impenetrable wall that blocks breath and energy in the body. Deliberately drop this perception.

Breathing Through Atoms

Remind yourself that the physical body is made of atoms, which are predominantly empty space.
Direct the good, comfortable breath energy straight through the open space of the pain. Energy can pass through anything without resistance.

Step 3: Questioning the Form of Pain

1. Is the pain the same thing as the body part?
The physical knee is made of earth, water, wind, and fire. The pain is something else entirely. Do not conflate the two phenomena.

2. Does the pain actually have a shape?
If you perceive a shape or boundary, you have glommed the pain together with the solidity of the body. Try to see it without any physical dimensions.

3. Does the pain have an intention to hurt you?
Pain is not a conscious agent; it has no malicious intent. If you feel targeted, you are creating a “self” to be the target. Drop the perception of intention.

Step 4: Chasing the Moving Target

Hunting the Pain

Where is the most intense point of pain? If you look carefully, it constantly moves. Instead of running from it, deliberately run toward it—and watch it scatter.

The Train Window Perception

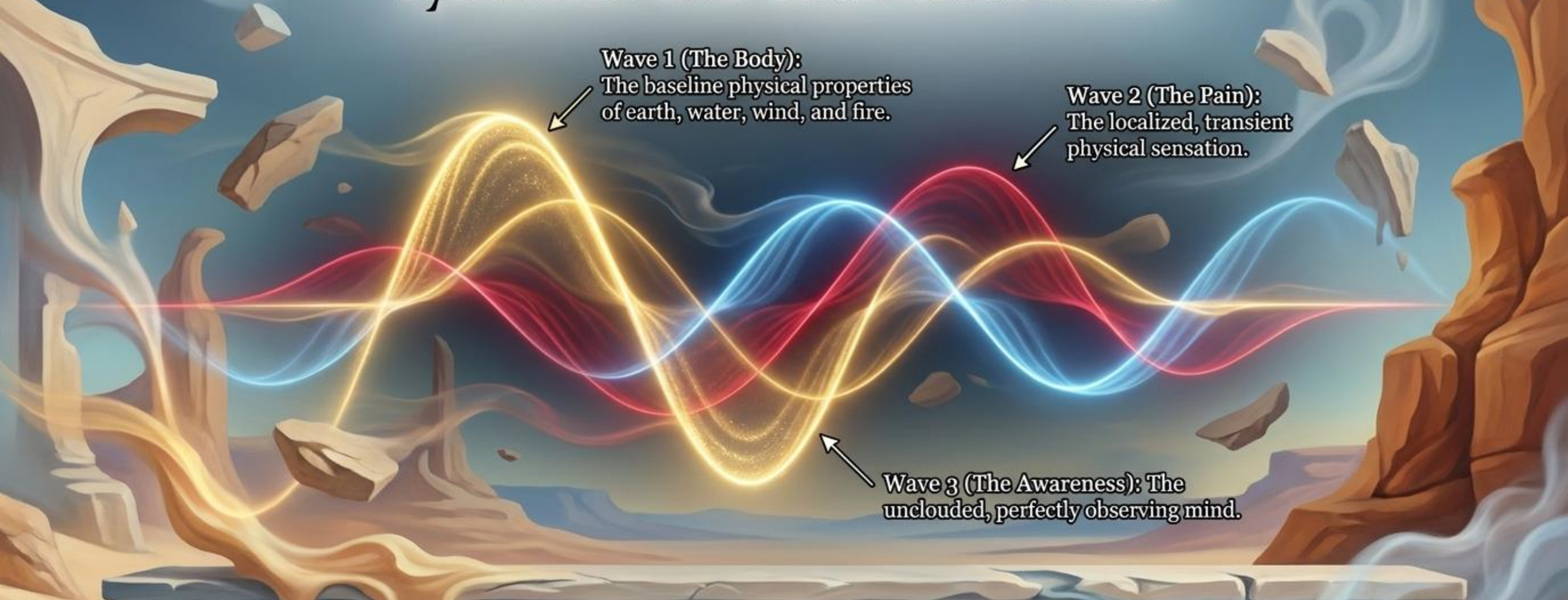
Perceive pain not as a continuous, solid line of torment, but as discrete, disconnected moments rapidly arising and instantly passing away.

Going Away

Hold in mind the perception that each moment of pain is instantly going away from you, like landscape rushing backward out a train window. It is not coming at you; it is always leaving.

NotebookLM

Synthesis: The Unafflicted Mind



Wave 1 (The Body):
The baseline physical properties of earth, water, wind, and fire.

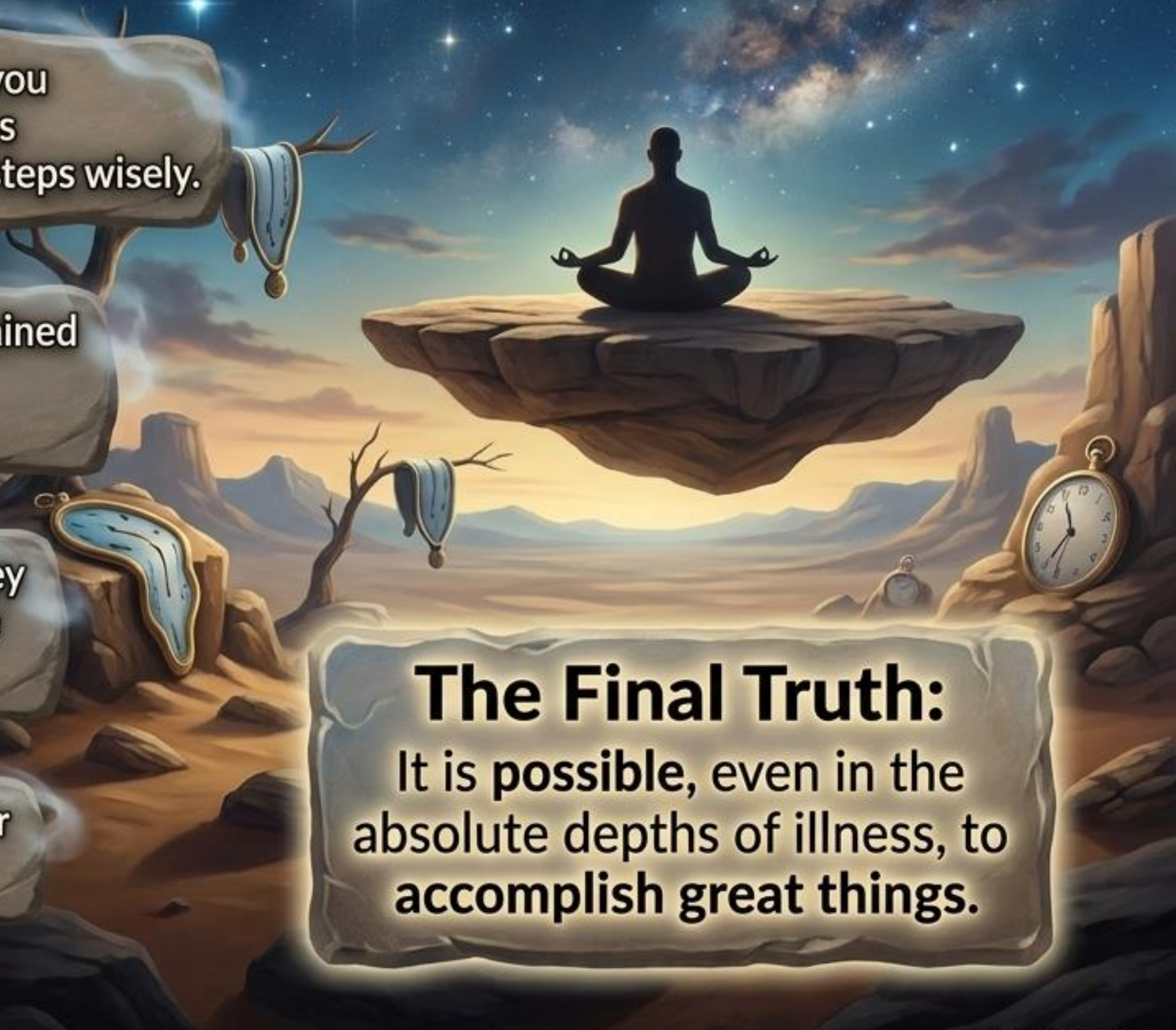
Wave 2 (The Pain):
The localized, transient physical sensation.

Wave 3 (The Awareness): The unclouded, perfectly observing mind.

The Radio Wave Model

When you drop your false perceptions, you realize the body, the pain, and awareness exist in the exact same location, but on entirely different frequencies. A tuned mind senses the pain, but remains entirely disconnected from it.

The Urgency of Practice



- Do not wait for terminal illness to learn this skill. As you approach death, you will desperately need mindfulness unclouded by heavy painkillers to navigate your next steps wisely.

- Thai Forest masters Ajaan Fuang and Ajaan Suwat gained their most profound insights into the mind through unrelenting headaches and severe bouts of malaria.

- Pain is exactly as painful for them as it is for you. They were not born physically tougher; they simply saw the vital value in learning to withstand it.

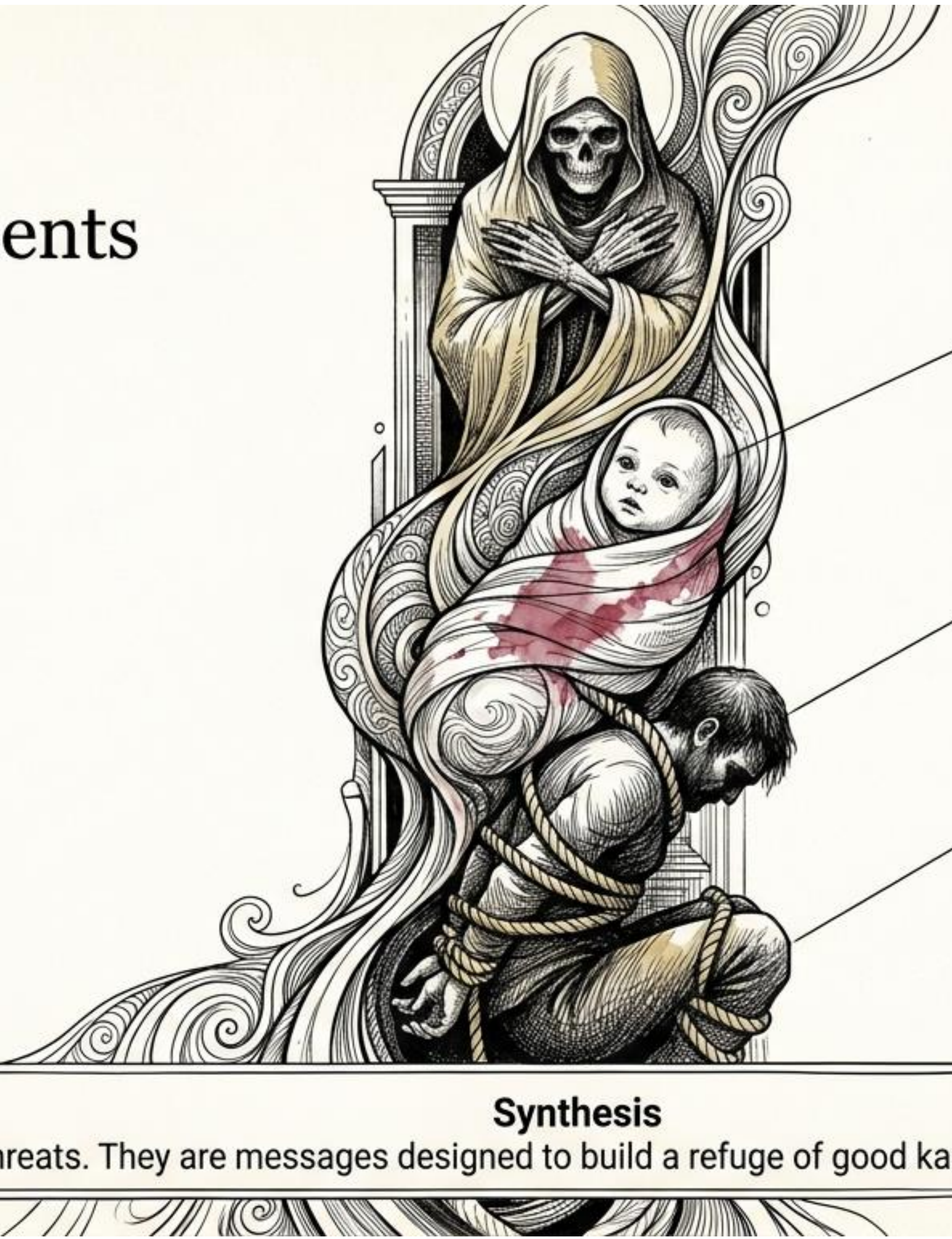
- There is no better time to begin than now, when your mind is still relatively clear and your body capable.

The Final Truth:
It is **possible**, even in the absolute depths of illness, to **accomplish great things.**

The Prepared Life

The Muddled Life	The Prepared Life
Assuming death is annihilation leads to decisions justified only by the mood of the moment. A recipe for heedlessness.	Mindfulness of death focuses attention on the present precisely because of death. It forces us to ask: what needs to be done right now?

Audacious Encouragements



The Infant
You have not gone beyond rebirth. Rebirth leaves you absolutely helpless at the mercy of strangers.

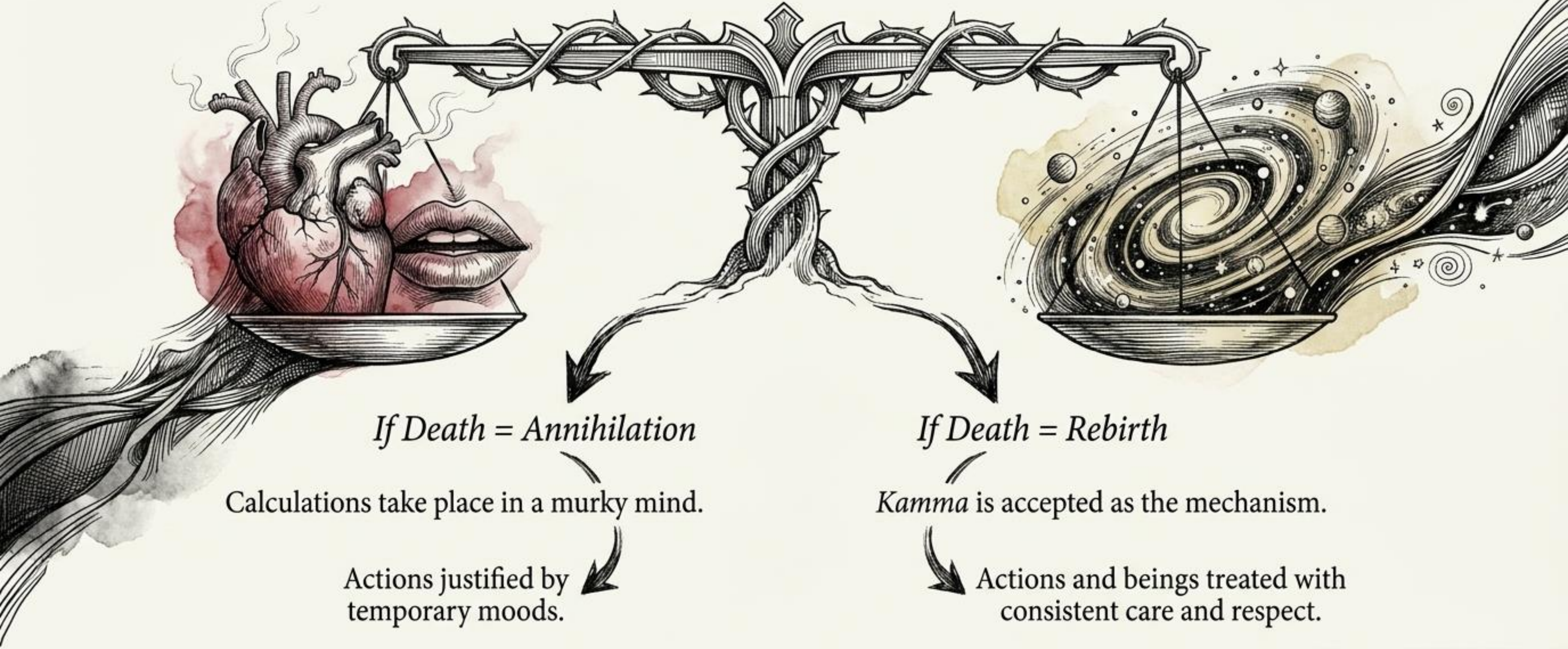
The Criminal
Any misdeeds done in this lifetime will face consequences in the next.

The Corpse
Your death is always and everywhere. You are not exempt.

Synthesis

These are not threats. They are messages designed to build a refuge of good kamma before you are helpless.

The Working Hypothesis



If Death = Annihilation

Calculations take place in a murky mind.

Actions justified by temporary moods.

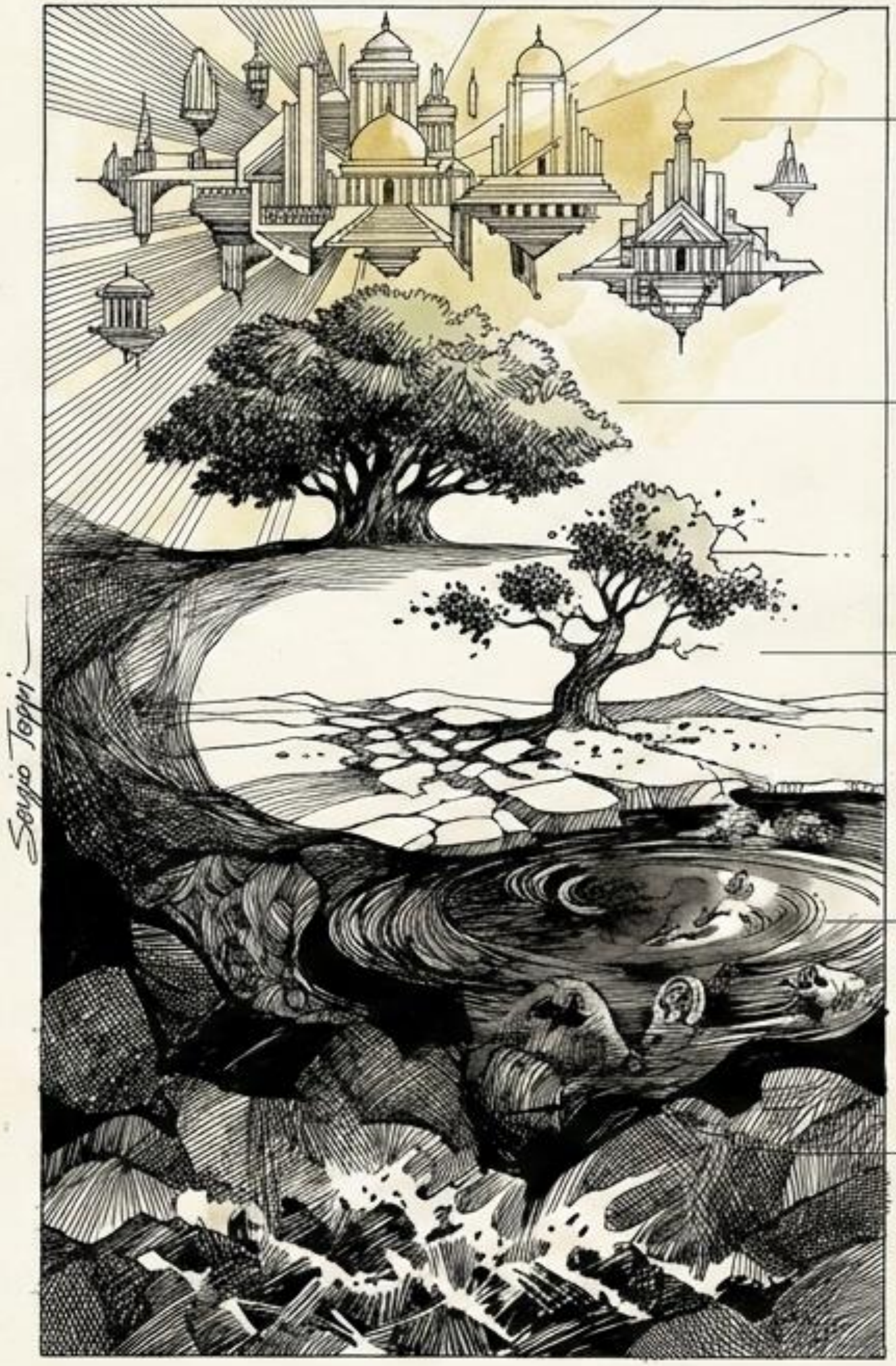
If Death = Rebirth

Kamma is accepted as the mechanism.

Actions and beings treated with consistent care and respect.

Key Insight: Even if you leave the question of what happens after death unresolved, you still need a clearly articulated hypothesis to decide which daily actions are worth doing.

The Topography of Rebirth



Devas

Like a palace compound with a luxurious bed. (Temporary bliss)

Humans

Like a tree growing on even ground with dense shade. (Mixed kamma)

Hungry Ghosts

Like a tree on uneven ground with spotty shade. (Result of breaking precepts)

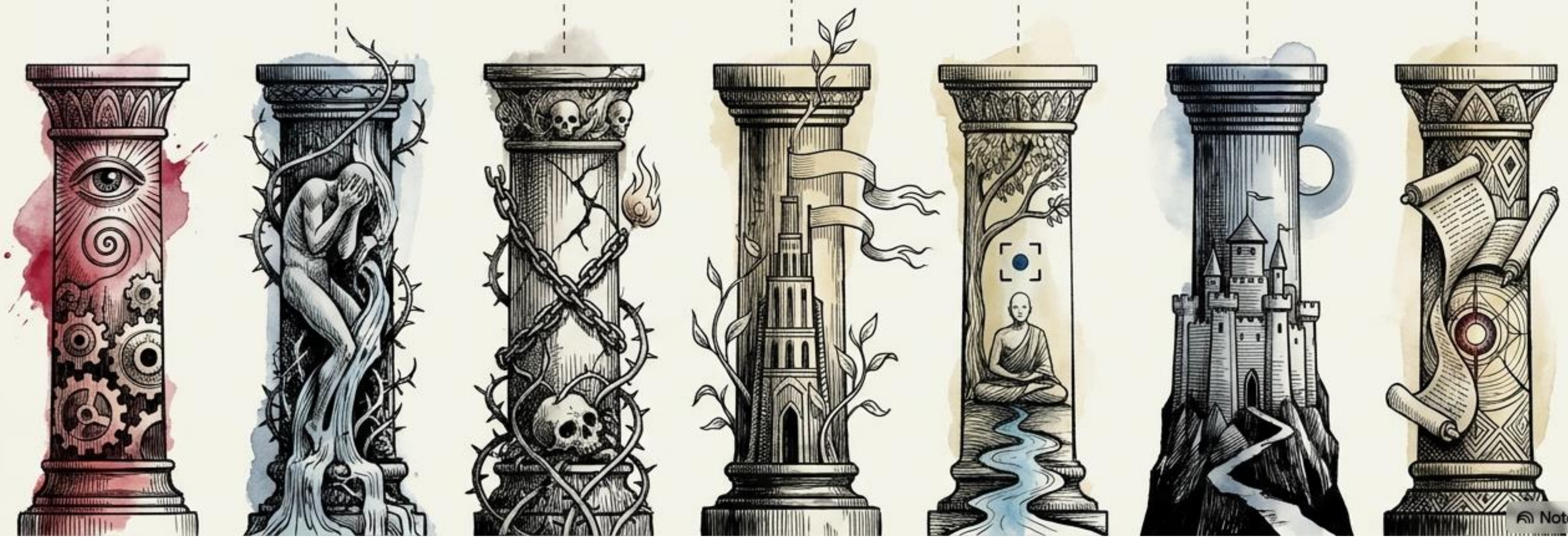
Animals

Like a deep cesspool.

Hells

Like a pit of glowing embers emitting neither flame nor smoke. (Result of poorest bodily/verbal conduct)

The Seven Strengths for the Final Hour



1. Conviction
Assuming the truth of rebirth and the power of actions.

2. Shame
Rejecting heedlessness in a world surrounded by death.

3. Compunction
Fearing the painful consequences of unskillful actions.

4. Persistence
Generating qualities that open good opportunities for rebirth.

5. Mindfulness
Remembering to focus on the immediate present.

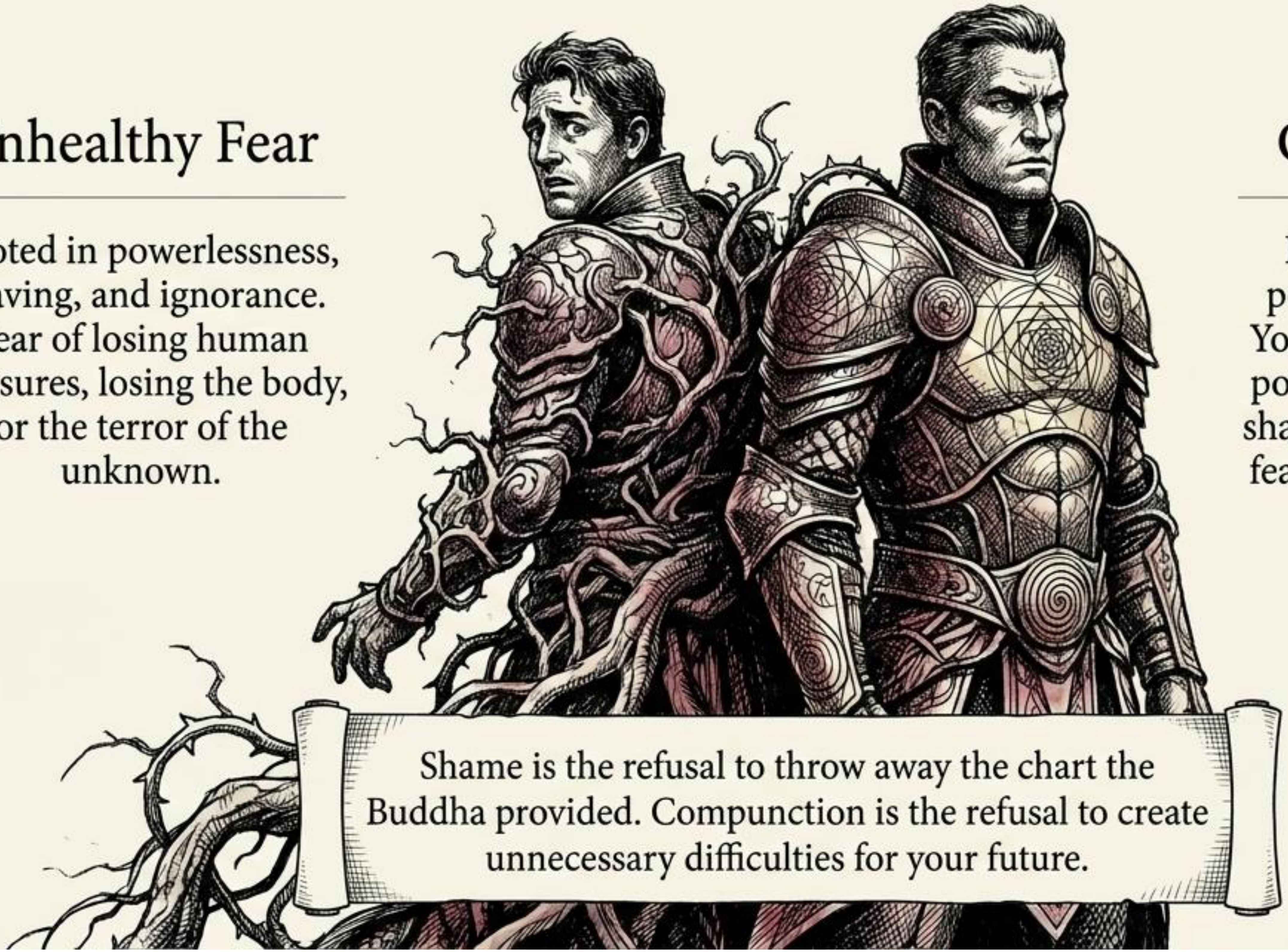
6. Concentration
Establishing a stable mind free from hindrance.

7. Discernment
Penetrating the nature of fabrication and aggregates.

The Guardians of the World

Unhealthy Fear

Rooted in powerlessness, craving, and ignorance. Fear of losing human pleasures, losing the body, or the terror of the unknown.

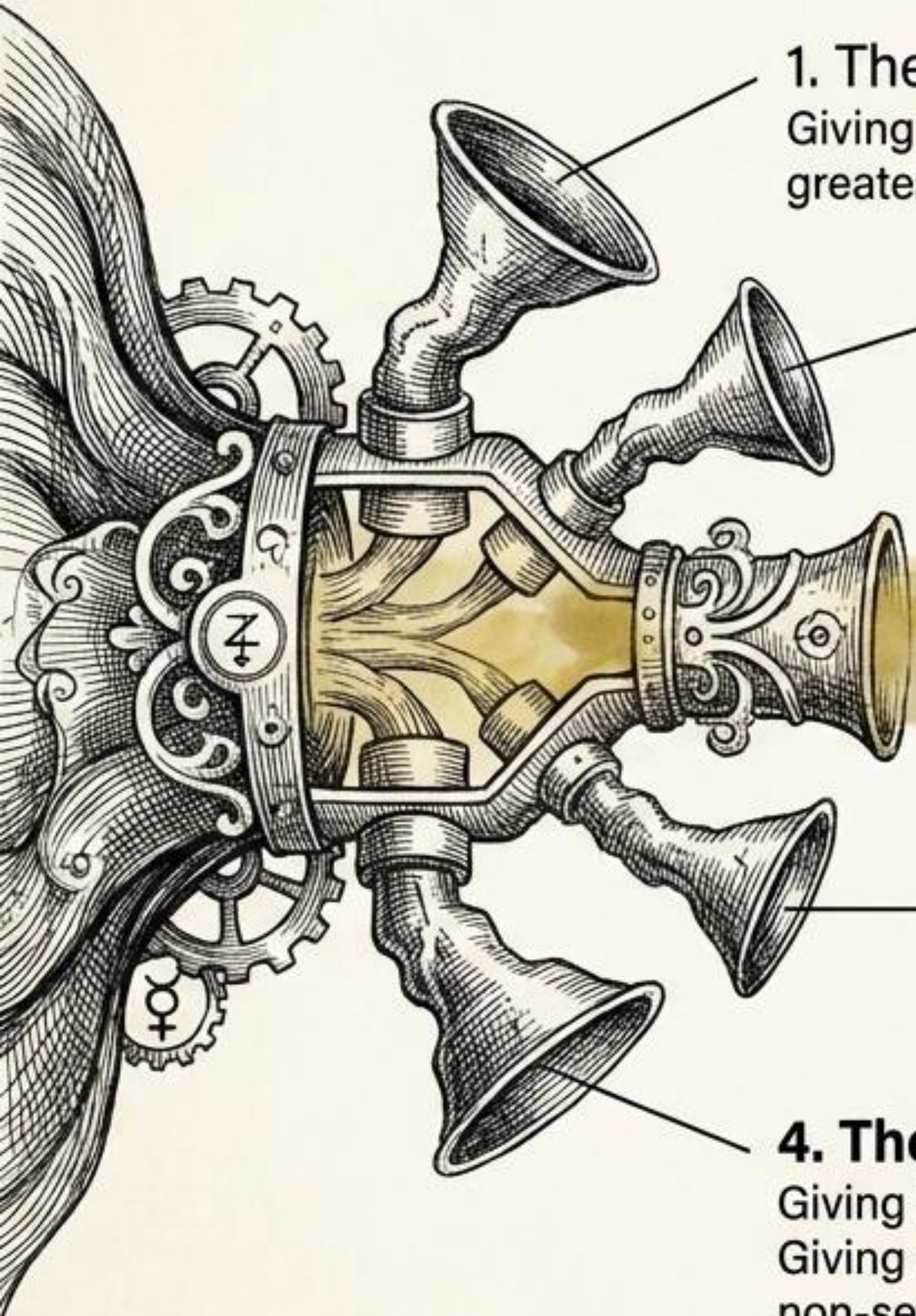


Compunction

Rooted in a sense of power and conviction. You realize the immense power of your actions to shape the future, and you fear misusing or wasting that power.

Shame is the refusal to throw away the chart the Buddha provided. Compunction is the refusal to create unnecessary difficulties for your future.

The Architecture of a Gift



1. The Recipient

Giving to those devoid of passion/aversion bears the greatest fruit, though giving to anyone is meritorious.

2. The Item

Given in season, without adversely affecting donor or recipient.

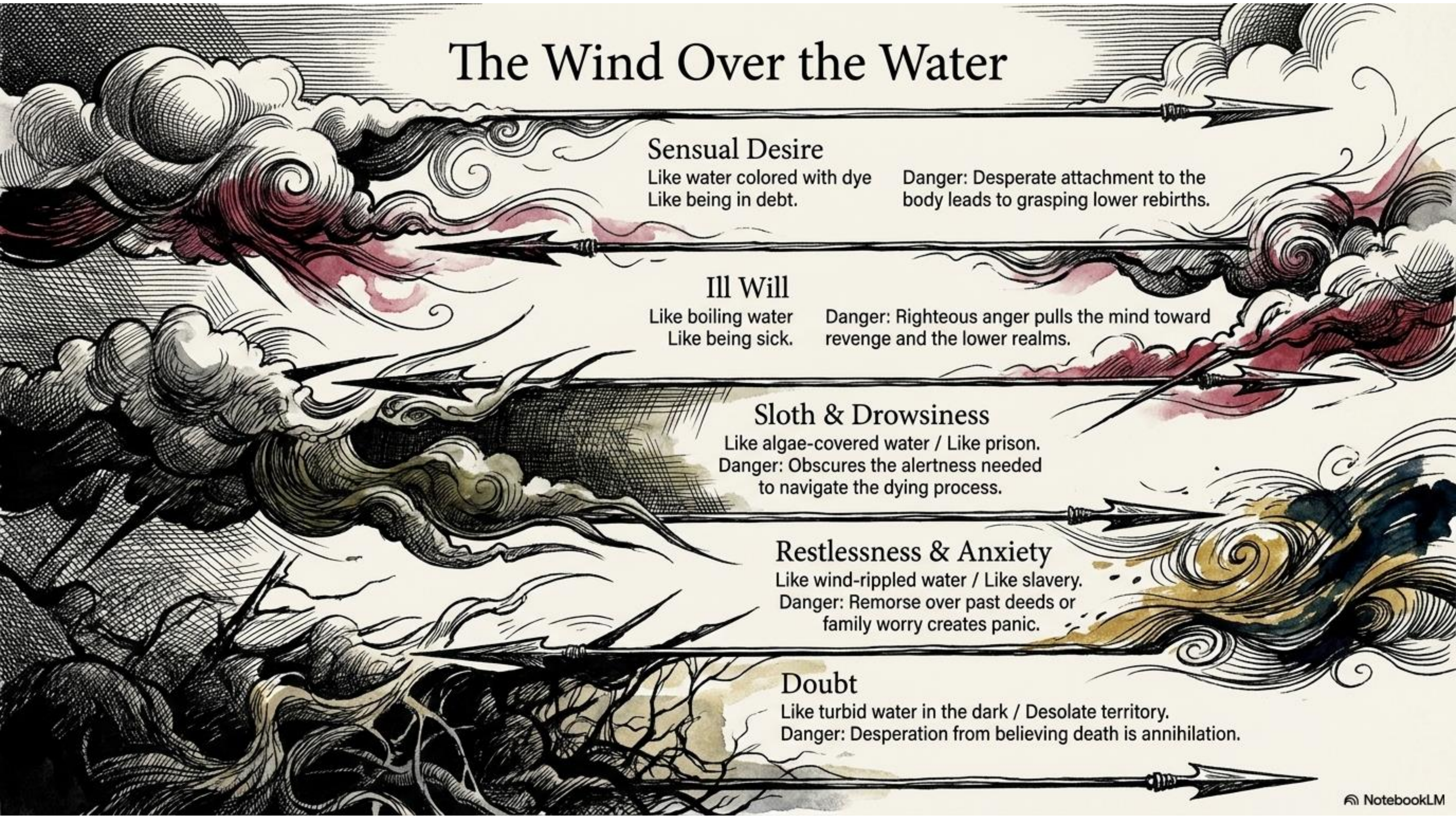
3. The Attitude

Given attentively, with empathy, respect, and conviction in kamma.

4. The Motivation (The Crucial Lever)

Giving to store up for the future leads to sensual heavens.
Giving as an "ornament of the mind" leads to the non-sensual heaven of Brahmā's Retinue.

The Wind Over the Water



Sensual Desire

Like water colored with dye
Like being in debt.

Danger: Desperate attachment to the body leads to grasping lower rebirths.

Ill Will

Like boiling water
Like being sick.

Danger: Righteous anger pulls the mind toward revenge and the lower realms.

Sloth & Drowsiness

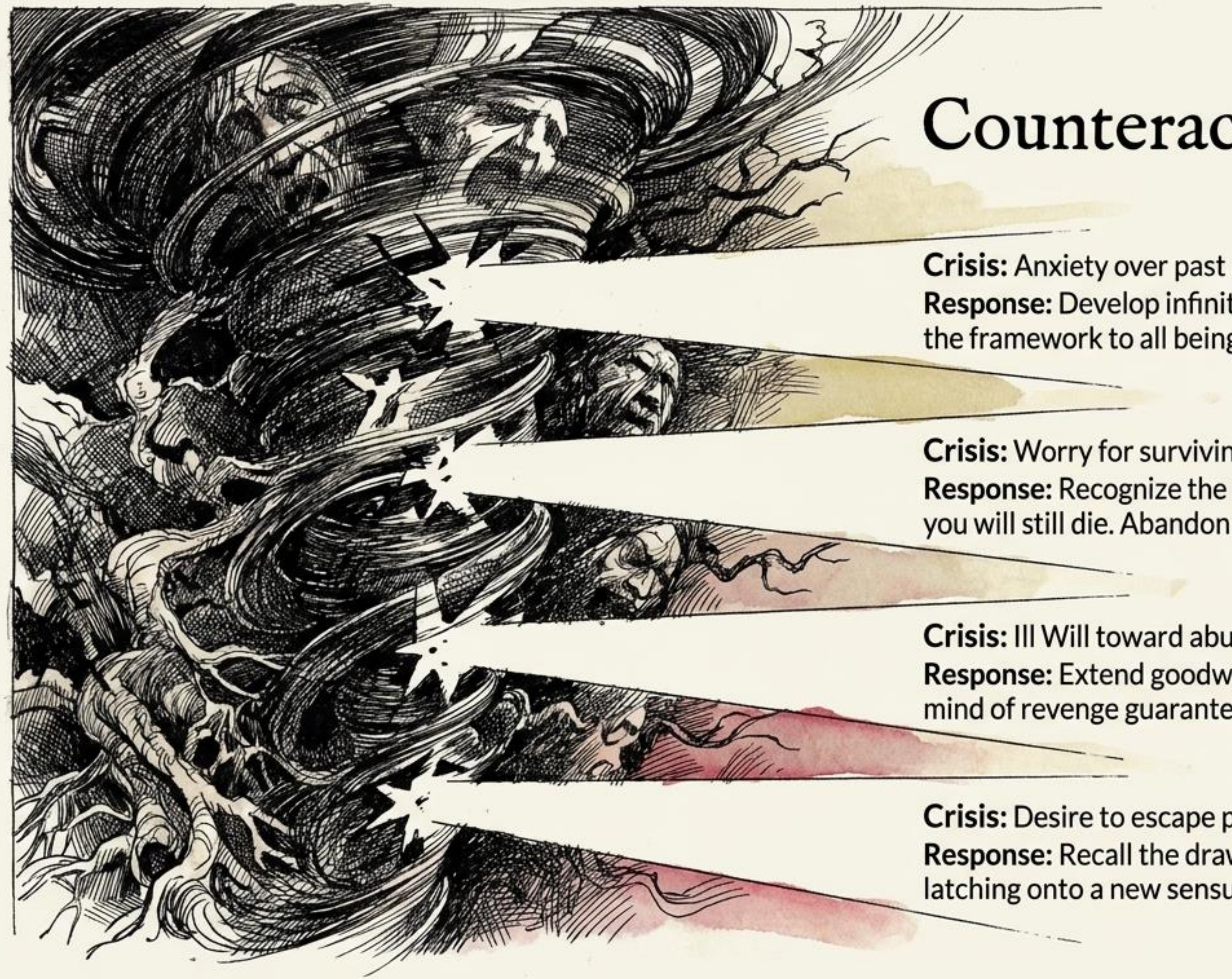
Like algae-covered water / Like prison.
Danger: Obscures the alertness needed to navigate the dying process.

Restlessness & Anxiety

Like wind-rippled water / Like slavery.
Danger: Remorse over past deeds or family worry creates panic.

Doubt

Like turbid water in the dark / Desolate territory.
Danger: Desperation from believing death is annihilation.



Counteracting the Storm

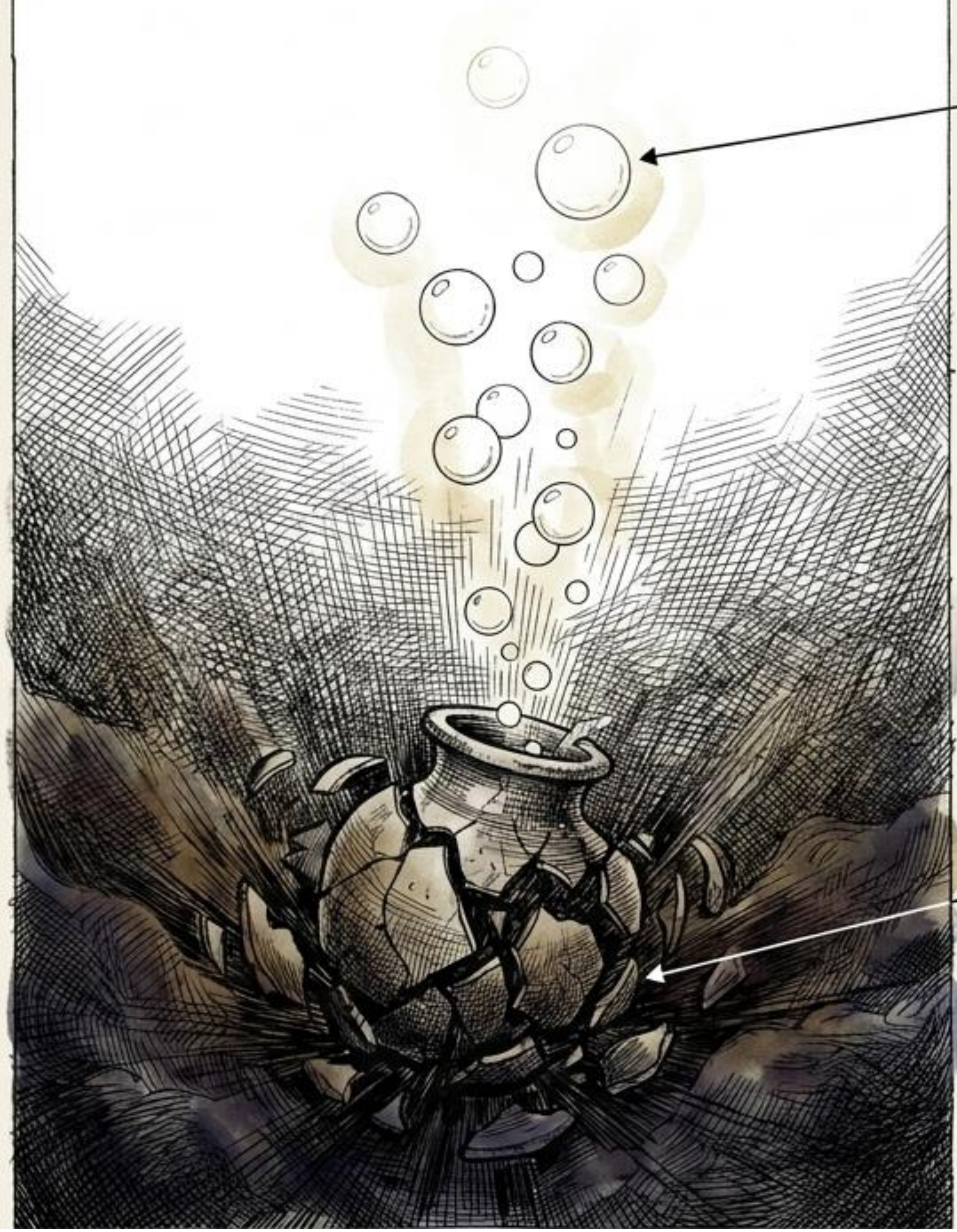
Crisis: Anxiety over past misdeeds.
Response: Develop infinite goodwill and compassion. Broaden the framework to all beings to prevent downward obsession.

Crisis: Worry for surviving family.
Response: Recognize the limit of your control. Even if you worry, you will still die. Abandon the concern to focus on the mind.

Crisis: Ill Will toward abusers.
Response: Extend goodwill even to those who harmed you. A mind of revenge guarantees a kammic chain pulling you down.

Crisis: Desire to escape physical pain.
Response: Recall the drawbacks of having a body to prevent latching onto a new sensual form out of desperation.

The Oil and the Water



The Rising Oil

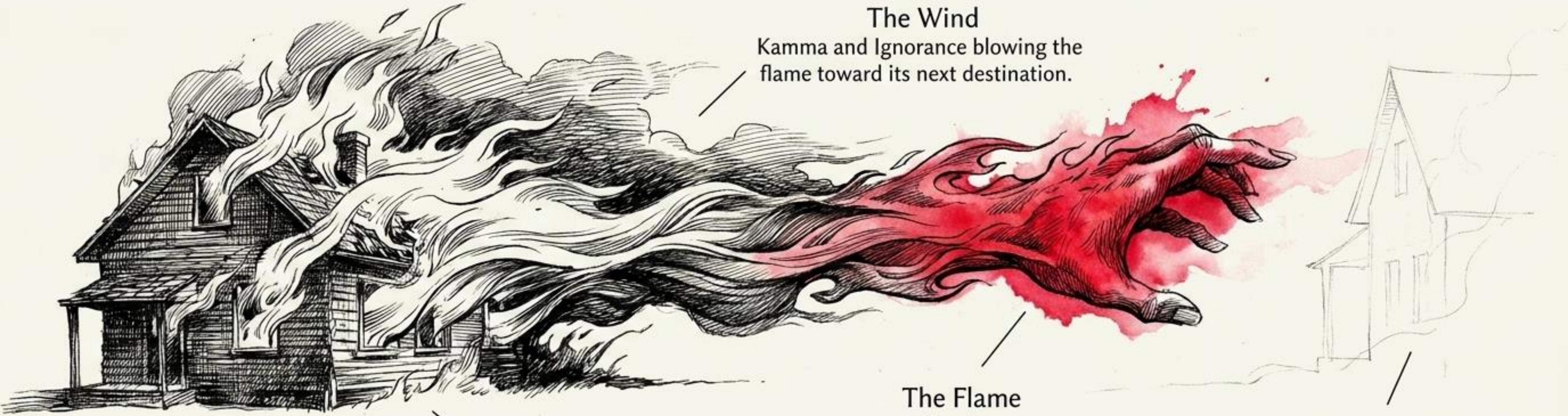
The mind long nurtured with conviction, virtue, learning, and discernment. It naturally rises upward and separates out, immune to the destruction of the body.

The Insight: Reassurance that if you have trained the mind, temporary physical failure or muddled brain states cannot drag down your accumulated kamma.

The Sinking Shards

The physical body, subject to inconstancy, dissolution, and dispersion. It is heavy and remains behind.

The Wind and the Flame



The Wind
Kamma and Ignorance blowing the flame toward its next destination.

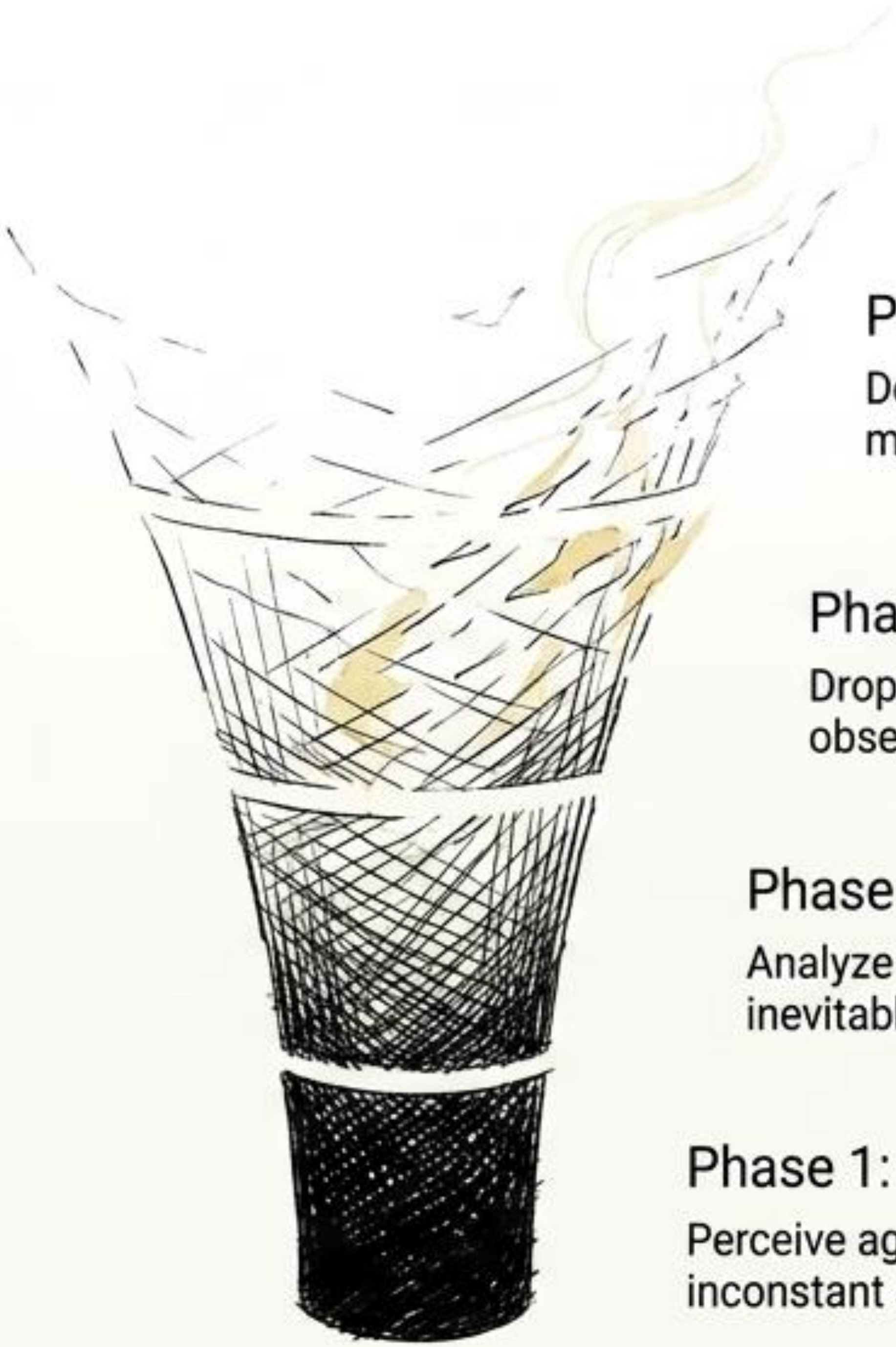
The Burning House
The current, dying body.

The Flame
Craving.
(As long as craving exists, the fire must cling to something).

The Next House
New Becoming / Identity.

The Goal of Relative Skill: If you must be blown by the wind, maintain control over your cravings so they aim toward a higher, non-sensual house (heavenly realms) where Dhamma practice can continue.

The Escape Hatch



Phase 4: Experiencing Cessation

Develop horror toward all fabrications, utilizing mindfulness of breathing to reach total dispassion.

Phase 3: Abandoning the Unskillful

Drop sensuality, ill will, and any lingering obsessions with worldly narratives.

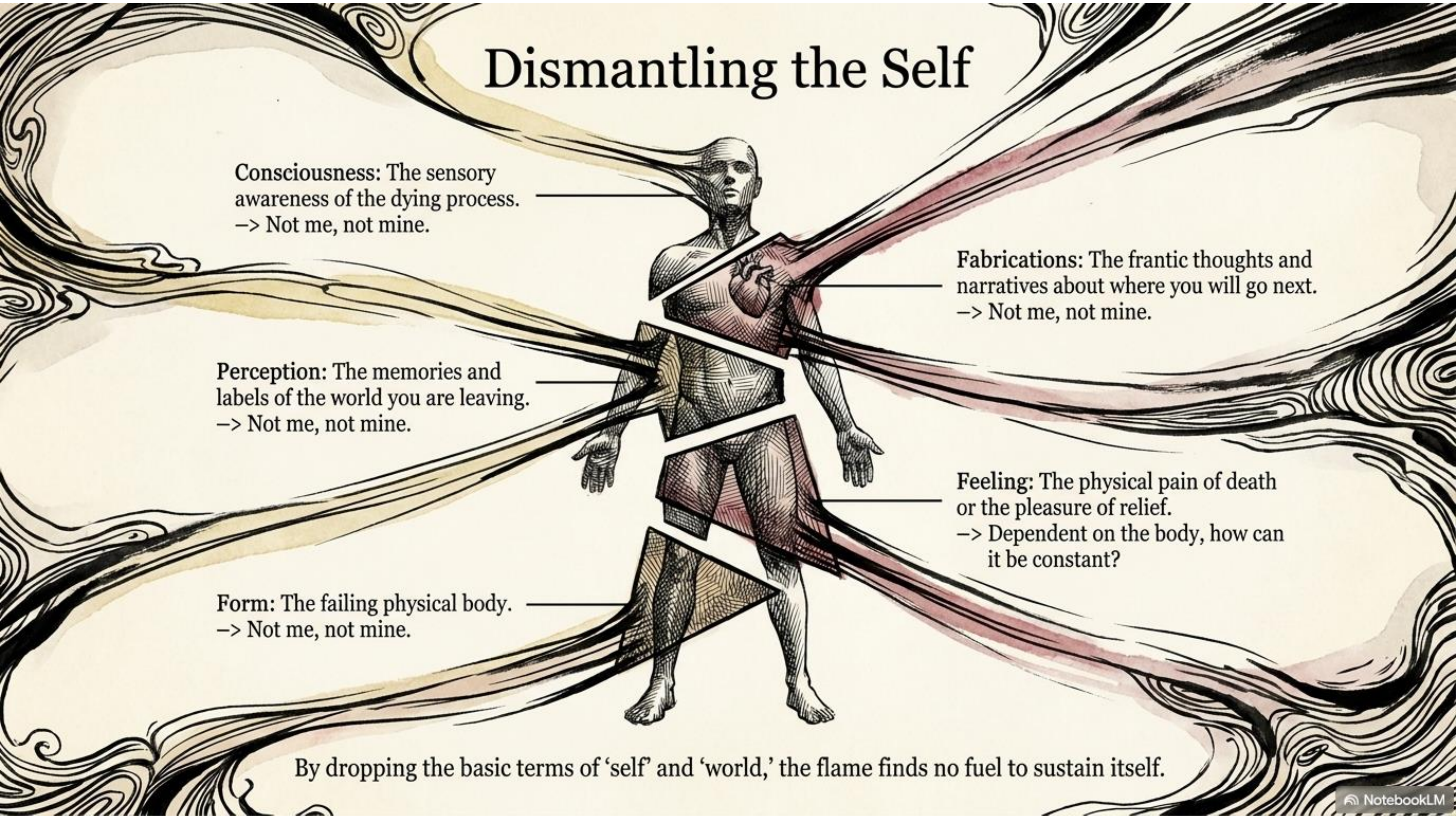
Phase 2: Recognizing the Drawbacks

Analyze the body's unattractiveness and its inevitable diseases. Develop distaste for any world.

Phase 1: Dissecting the Raw Materials

Perceive aggregates and sense media as inconstant and not-self.

Dismantling the Self



Consciousness: The sensory awareness of the dying process.
–> Not me, not mine.

Fabrications: The frantic thoughts and narratives about where you will go next.
–> Not me, not mine.

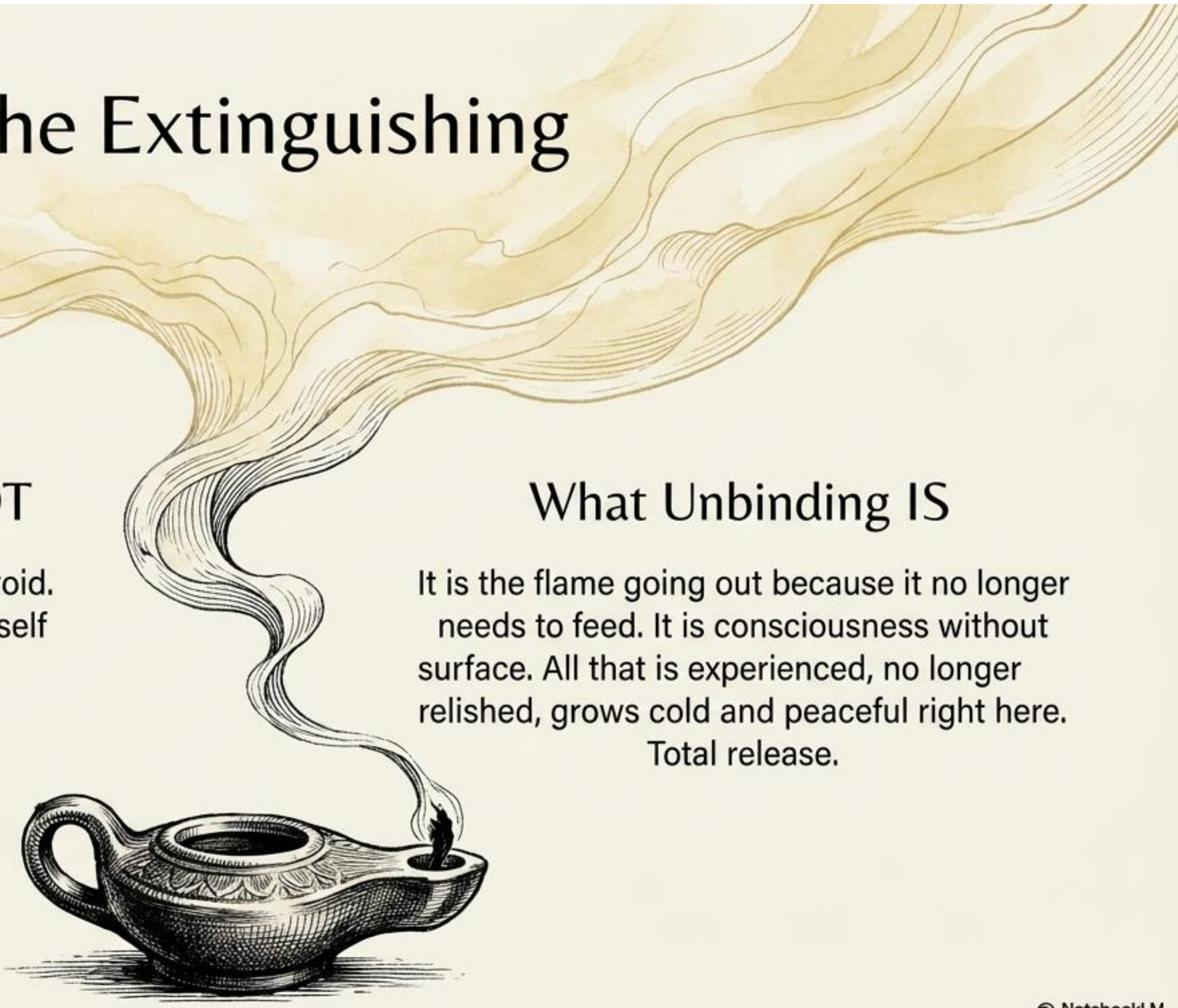
Perception: The memories and labels of the world you are leaving.
–> Not me, not mine.

Feeling: The physical pain of death or the pleasure of relief.
–> Dependent on the body, how can it be constant?

Form: The failing physical body.
–> Not me, not mine.

By dropping the basic terms of ‘self’ and ‘world,’ the flame finds no fuel to sustain itself.

The Extinguishing



What Unbinding is NOT

It is not annihilation. It is not a dark void. It is not the terrifying erasure of the self into nothingness.

What Unbinding IS

It is the flame going out because it no longer needs to feed. It is consciousness without surface. All that is experienced, no longer relished, grows cold and peaceful right here. Total release.

The Victorious Exit

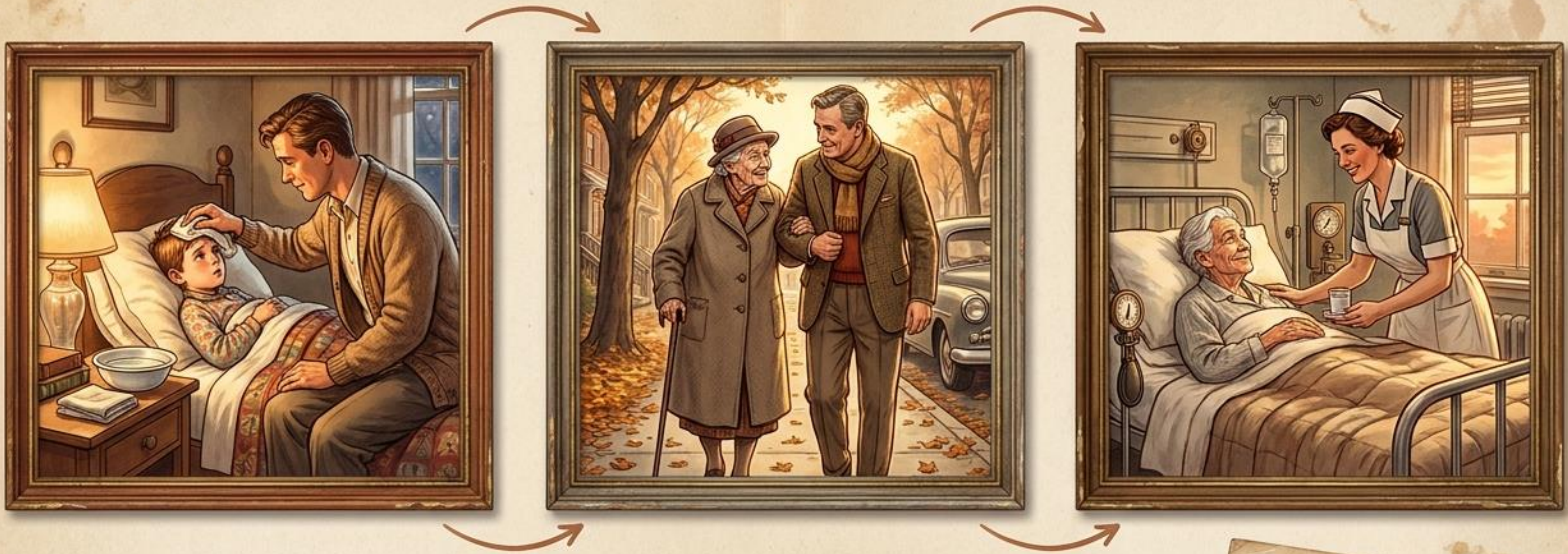
1. **The Wake-Up:** Accepting the messengers of aging, illness, and death without panic.
2. **The Armory: Building** the seven strengths and cultivating actionable goodness.
3. **The Shield:** Using the Brahmavihāras to **defeat** the winds of anxiety and ill will.
4. **The Disassembly:** Letting go of the **aggregates** and the narrative of the self.
5. **The Release**: Allowing the flame to go out.

The Buddha did not teach this to inspire fear, but to prove that you can come out victorious in the face of death.

The Art of Giving Care & The End of Grief

A Field Guide to Aging, Illness, and Loss through Buddhist Wisdom.

We Are All Bound by the Cycle of Care



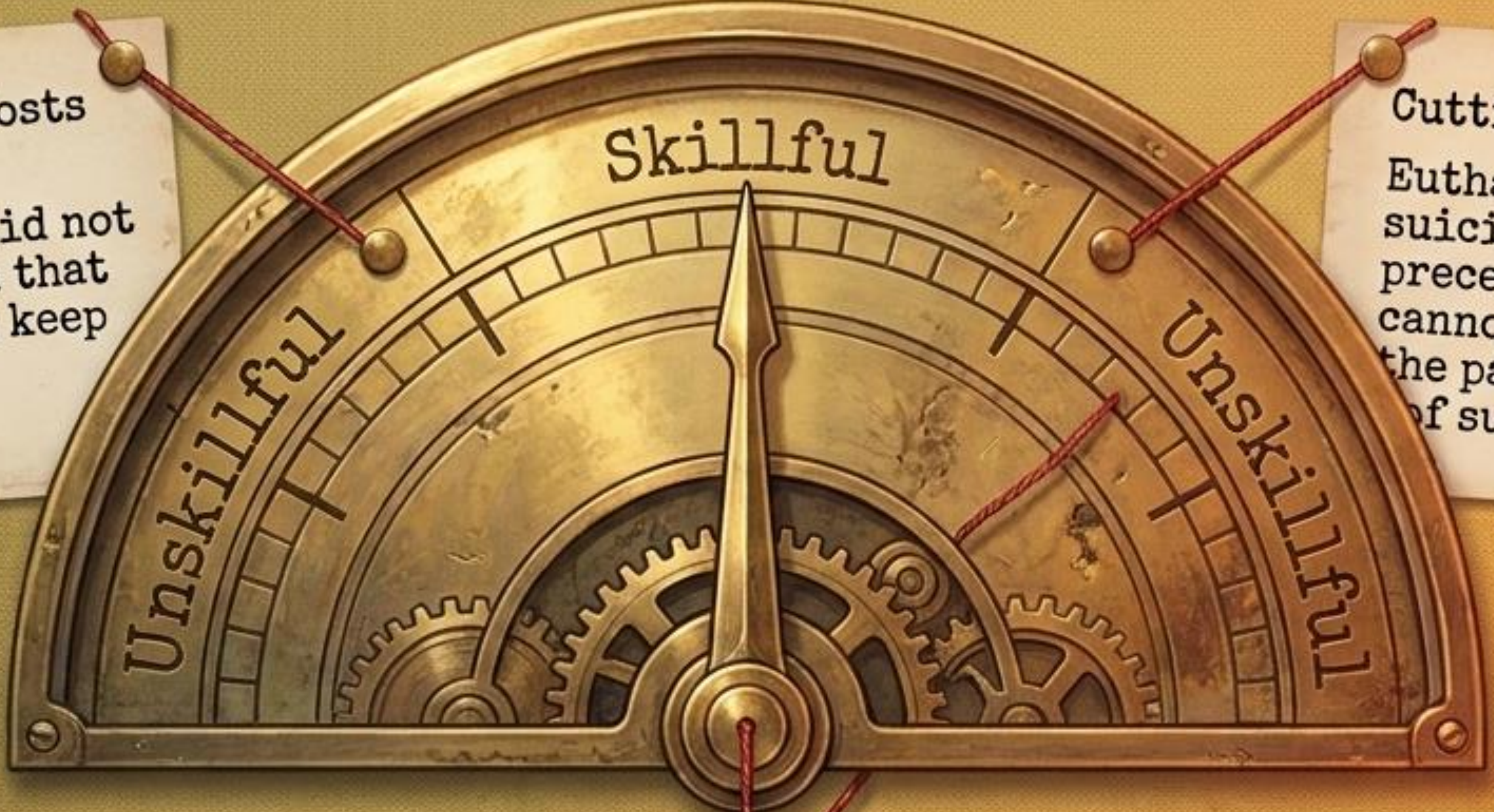
The Buddha's mandate to care for the sick is universal. As the texts note regarding the monks, "If you would tend to the Buddha himself, tend to the sick." This applies to families and laypeople equally. Tending to others is an acknowledgment of a shared destiny: everyone will eventually play both the caregiver and the patient.

Dr. A. Bennett - General Practice

Date: June 7, 1800

Someday you will need someone to tend to you, too. We are all in this together.

The Caregiver's Ethical Compass



Extending Life at All Costs

Imposing unnecessary suffering. The Buddha did not subscribe to the notion that medical treatment must keep the body going indefinitely.

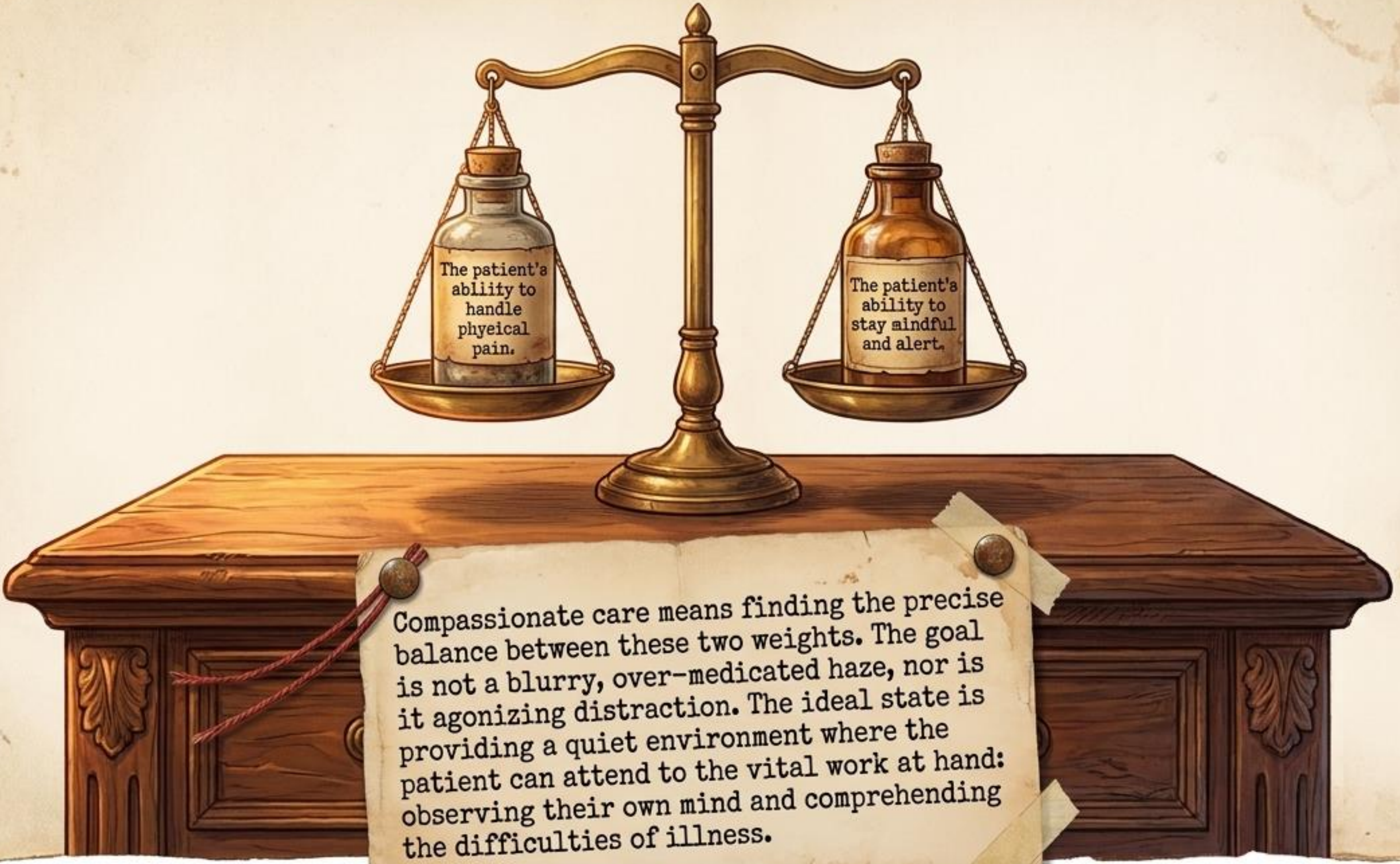
Cutting Off the Life Faculty

Euthanasia or assisted suicide. This breaks the precept against killing, as we cannot know if we are sending the patient to a worse state of suffering.

The Middle Course

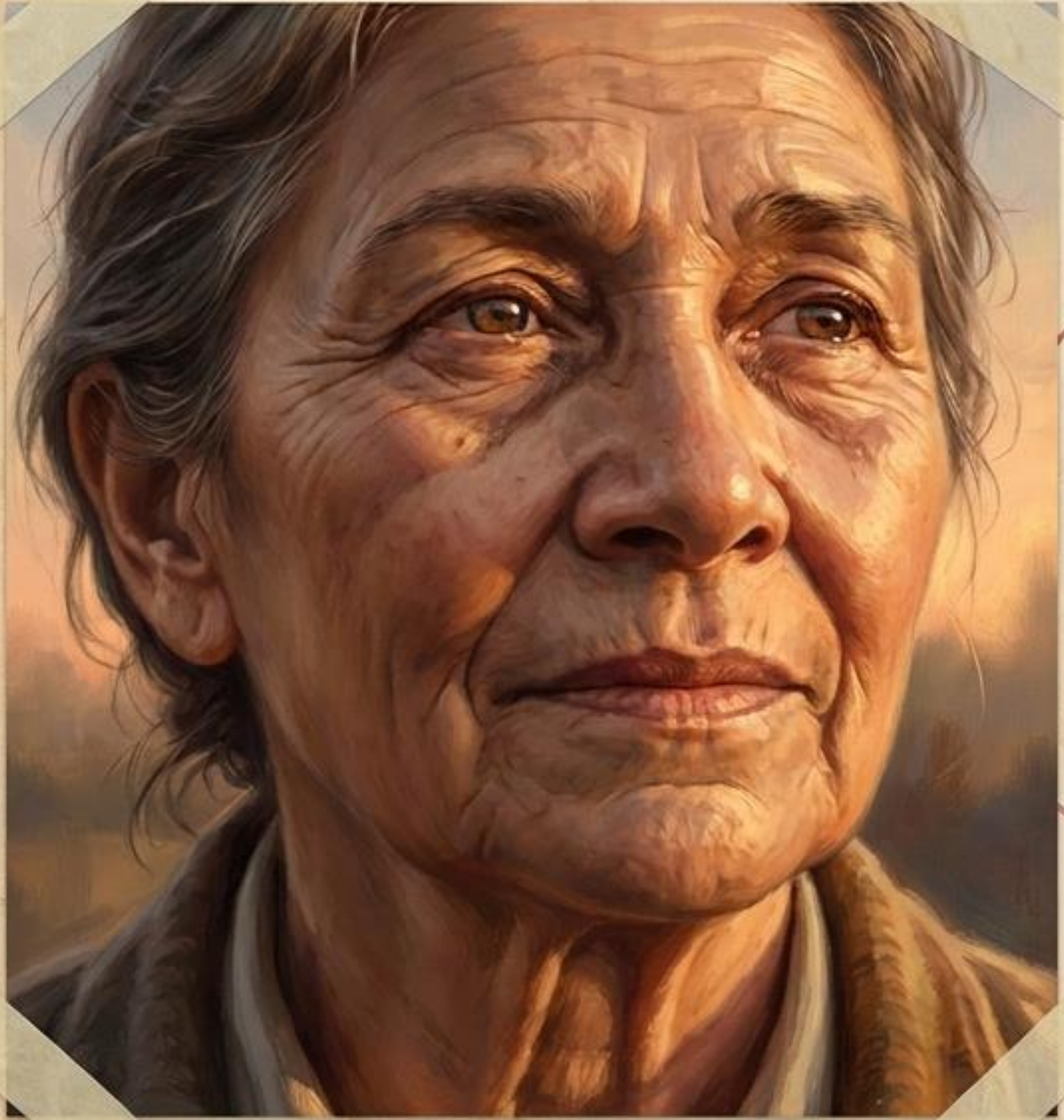
Compassionately easing pain while allowing the life faculty to simply run out on its own. Withdrawing specific treatments without the intent to kill is ethically sound.

Balancing the Scales of Compassionate Care


The patient's abliity to handle phyeical pain.
The patient's ability to stay mindful and alert.

Compassionate care means finding the precise balance between these two weights. The goal is not a blurry, over-medicated haze, nor is it agonizing distraction. The ideal state is providing a quiet environment where the patient can attend to the vital work at hand: observing their own mind and comprehending the difficulties of illness.

The Anatomy of a Resilient Heart



The Shield against Difficulty

The patient may become angry or difficult as they deteriorate. The caregiver must actively cultivate brahmavihāras (sublime attitudes like goodwill) as a daily practice to maintain enduring warmth.

The Hidden Burden

A vital act of goodwill is masking your own grief. The patient has enough burdens to bear; do not impose the weight of your impending sense of loss onto them.

The Undaunted Spirit

Developing an audacious, victorious attitude over death. By strengthening your own mind now, you prepare for the moment you transition from caregiver to patient.

Guiding the Dying Mind

DON'T encourage the patient to relax their grip on life just to speed up the dying process. Giving up the will to live is not an act of compassion. ✗

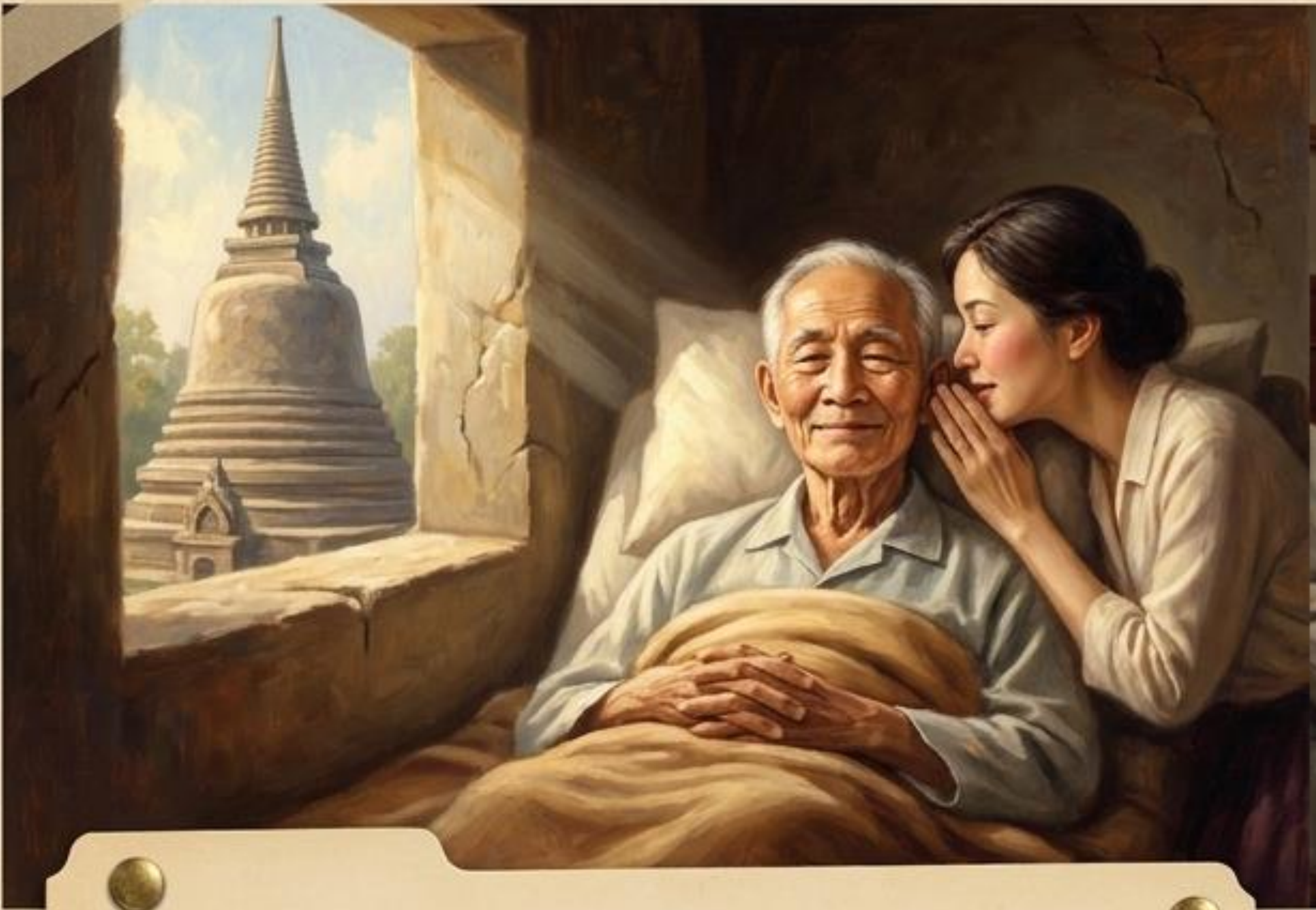
DON'T allow pain, fear, and weakness to mix with bewilderment, which causes the mind to grasp at anything and be blown away by the wind of craving. ✗

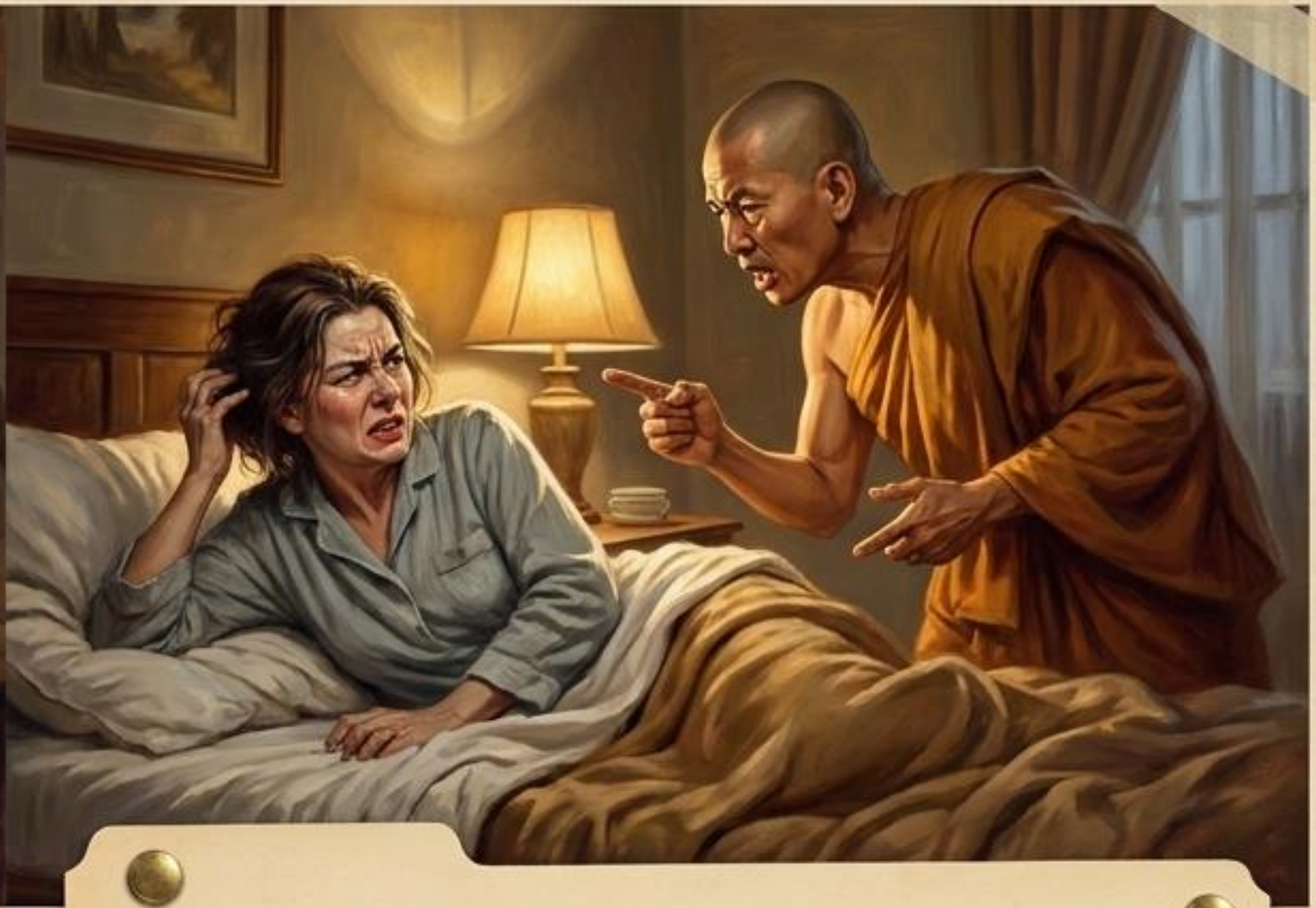
DO encourage letting go of clinging solely to relieve suffering in the present moment. Every breath is a chance to practice. ✓

DO remind them of their past good deeds and spiritual attainments. This fosters Right View at the moment of death—the most critical defense against fear. ✓

DO rouse their defiant fighting spirit to view pain from a Dhamma perspective, rather than a ‘me-the-victim’ perspective. ✓

Two Paths to Peace: Adapting to the Patient





Case File A: The Power of Concentration

Situation: An elderly man with advanced jaw cancer in immense pain, plowing his head back and forth.

Intervention: His daughter whispered his meditation word (buddho) into his ear.

Result: The physical thrashing stopped for hours at a time. He died peacefully and alert.

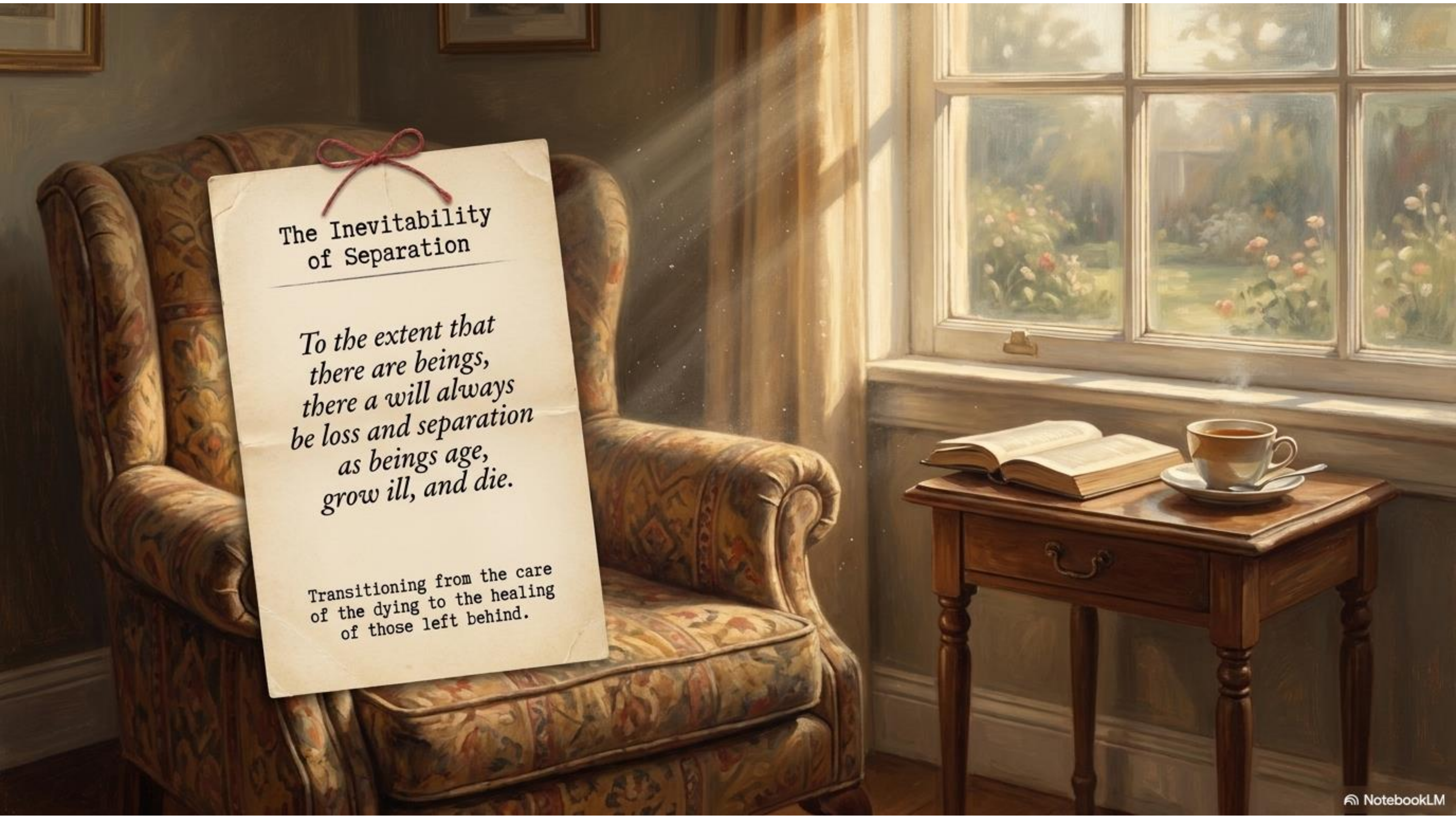
Case File B: The Shock of Shame

Situation: Years later, the daughter lay dying—cursing her family, complaining of pain, and refusing to meditate.

Intervention: A monk visited and yelled at her, appealing to her sense of shame: "What kind of meditator are you? Why aren't you using the lessons you learned?"

Result: Shocked into her senses, she abandoned her complaining and later died peacefully. Compassion isn't always soft.

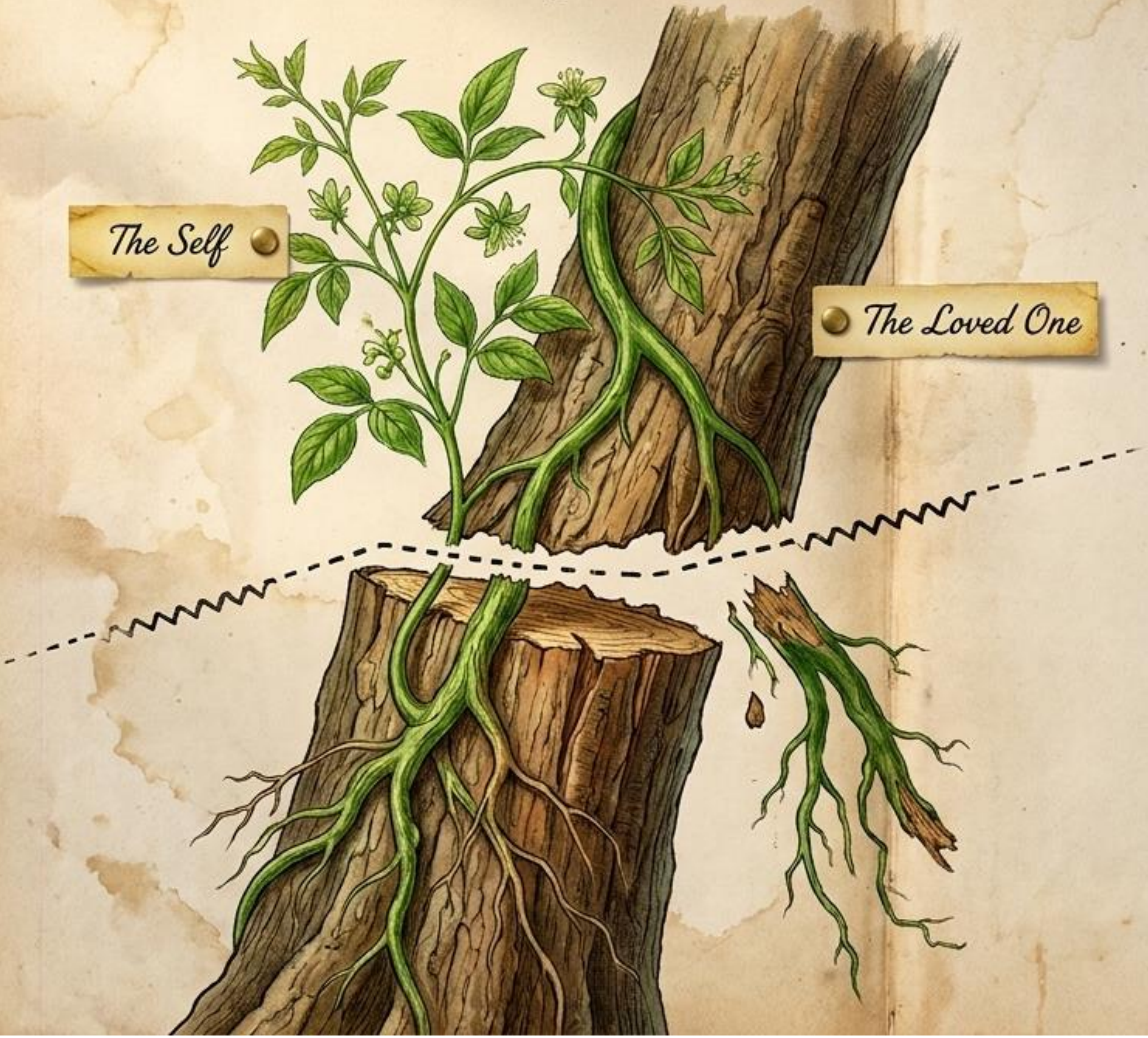
The Inevitability of Separation



To the extent that
there are beings,
there a will always
be loss and separation
as beings age,
grow ill, and die.

Transitioning from the care of the dying to the healing of those left behind.

The Anatomy of Grief



Step 1: The Hungry Ego

The sense of "I am" (māna) needs to feed. It looks for people and things to love, turning them into emotional sustenance.

Step 2: Internalization

We make the loss "ours" through passion and desire. We internalize the other person so deeply that they become a structural part of our identity.

Step 3: The Tearing

Grief is viscerally painful because loss deprives us of an intimate portion of who we assume we are. What we made a part of ourselves has been violently ripped away.

Prescription Pad
℞

Approach 1:
Symptom Management

Phase 1: Universality & Compassion

Reflect on the cosmic pervasiveness of loss. This broadens the heart to feel compassion for all beings, pulling you out of personal self-pity and granting objective distance from your own pain.

Phase 2: Skillful Expression

Funerals, eulogies, and dedicating merit are skillful ways to mourn. Weeping and wailing destroy your health, distress loved ones, and please enemies.

Phase 3: The Good Work

Ask yourself: "What important work am I doing now?" Resume your Dhamma practice and cultivate qualities (generosity, virtue) that ensure a positive future.

The Catalyst for the Cure: Saṁvega

To move beyond managing symptoms, you must experience Saṁvega—the terror or dismay that arises when reflecting on the meaninglessness of unending, repeated cycles of suffering and loss.

The Shift in Perspective:

- House-Based Distress: Sorrow over missing a specific person. (Acceptance of loss).
- Renunciation-Based Distress: The urgent, hopeful, and defiant desire to escape the cycle of grief entirely. An unwillingness to stay trapped in this immense and unending suffering.

"Which is greater: the water in the four great oceans or the tears shed in the course of many lifetimes over the loss of a mother?" (SN 15:3)

Approach 2:
The Total Cure

Step I: Using Sorrow as Fuel

Do not indulge in sorrow. Use the renunciation-based distress (Saṁvega) as fierce motivation to do the hard work of finding a way out of the cycle.

Rx

Name

Step 2: True Appreciation

Honor the Buddha's path not by changing it to suit your preferences, but by changing yourself to be worthy of it. Dedicate the merit of your attainment to those you have lost.

Step 3: Dismantling the Self

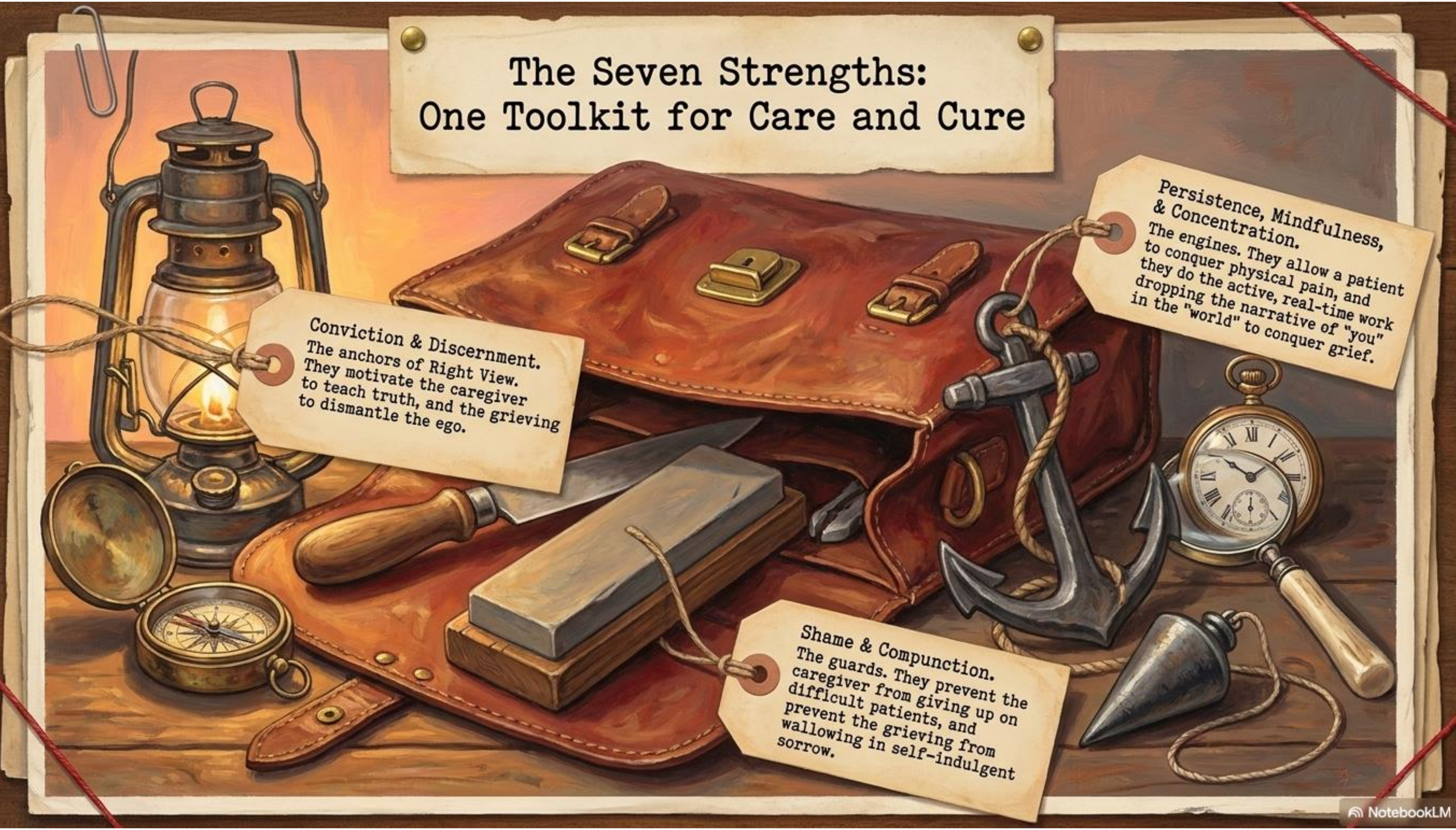
Use right mindfulness and concentration to drop the narratives of "you" in the "world." Stop making things "yours." When the mind finds a happiness that doesn't change, it has no need to feed on others, leading to renunciation-based joy.

NotebookLM

Two Paths Through Loss

	Symptom Management	The Total Cure
Primary Emotion	Compassion (distancing from personal pain)	Saṁvega (dismay at unending cycles of suffering)
View of Loss	Acquiescence to what cannot be undone.	Defiant unwillingness to stay trapped in the cycle of loss.
Required Action	Skillful mourning (eulogies, merit) and returning to daily good works.	Radically dismantling the concept of "I am" and "mine."
Final Result	A functional life where grief doesn't ruin you, but the arrow remains.	Total release. Dwelling in a dimension where loss is impossible.

The Seven Strengths: One Toolkit for Care and Cure



Conviction & Discernment. The anchors of Right View. They motivate the caregiver to teach truth, and the grieving to dismantle the ego.

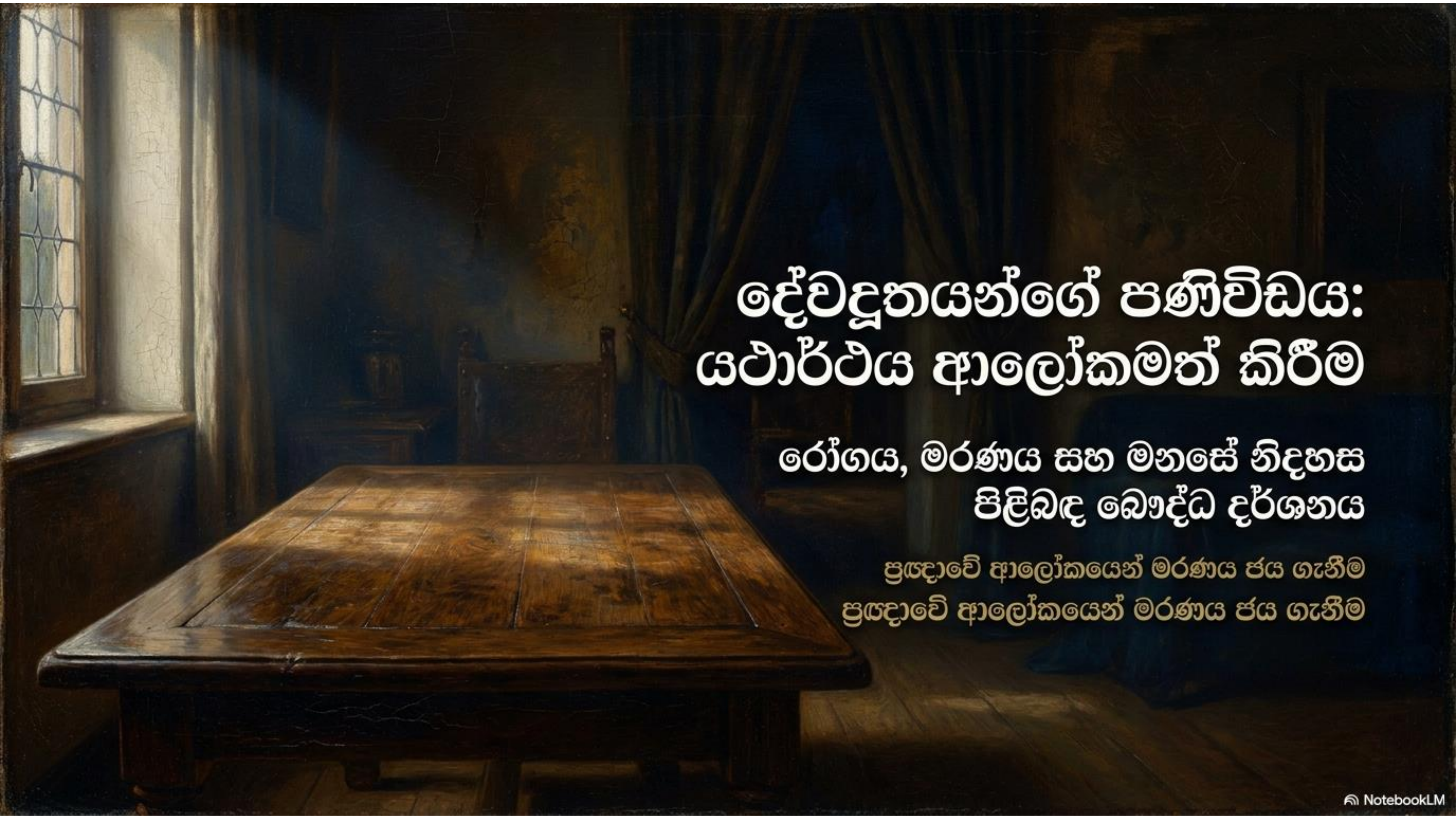
Persistence, Mindfulness, & Concentration. The engines. They allow a patient to conquer physical pain, and they do the active, real-time work dropping the narrative of "you" in the "world" to conquer grief.

Shame & Compunction. The guards. They prevent the caregiver from giving up on difficult patients, and prevent the grieving from wallowing in self-indulgent sorrow.

The Undaunted Heart

As long as the mind lives in the world, it will know loss—but it does not have to suffer from it. By developing these strengths, you can love, care, and live without being stabbed by the arrows of grief.

With arrow pulled out, independent, attaining peace of awareness, all grief transcended, free of grief, you're unbound. — Sn 3:8



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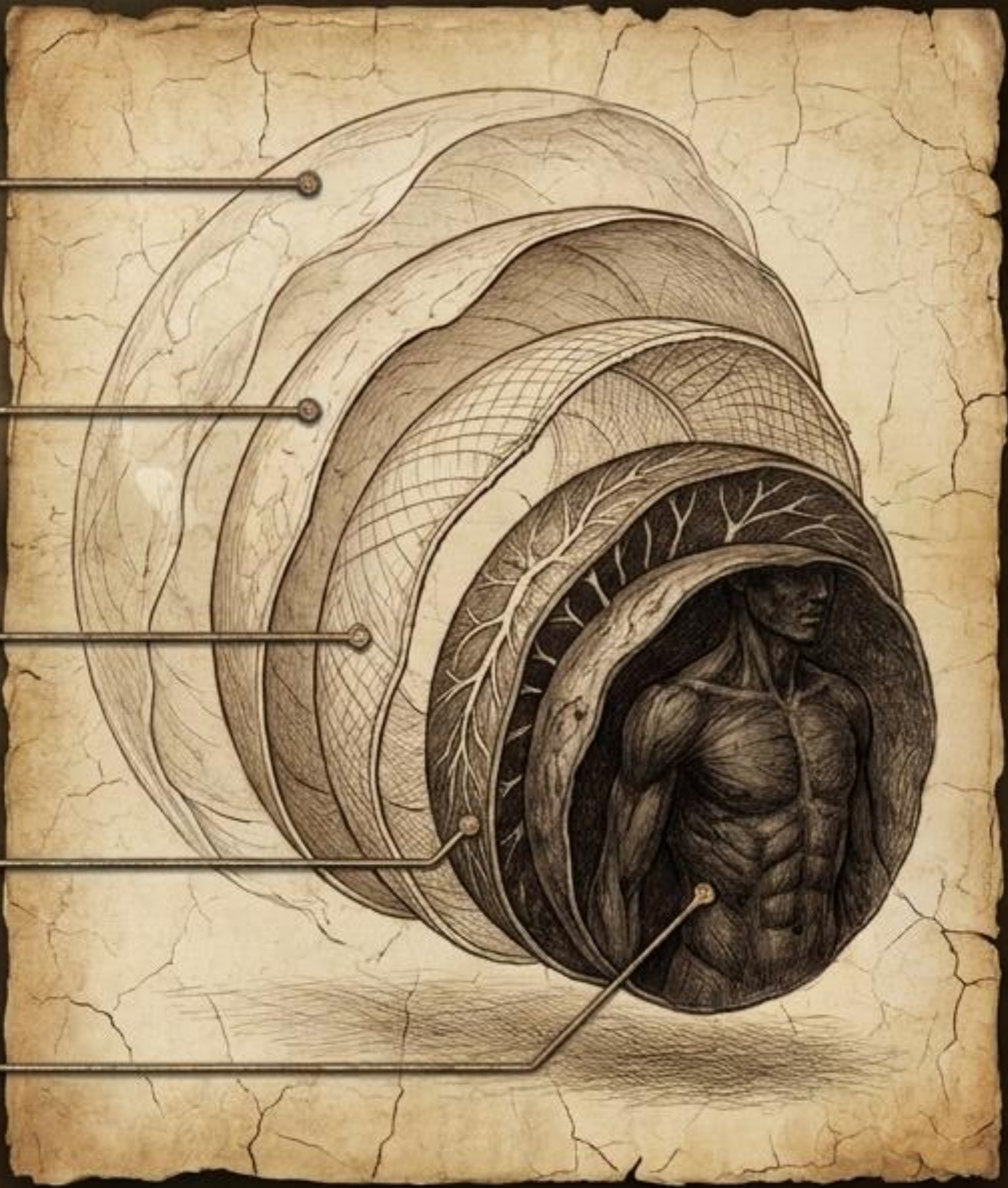

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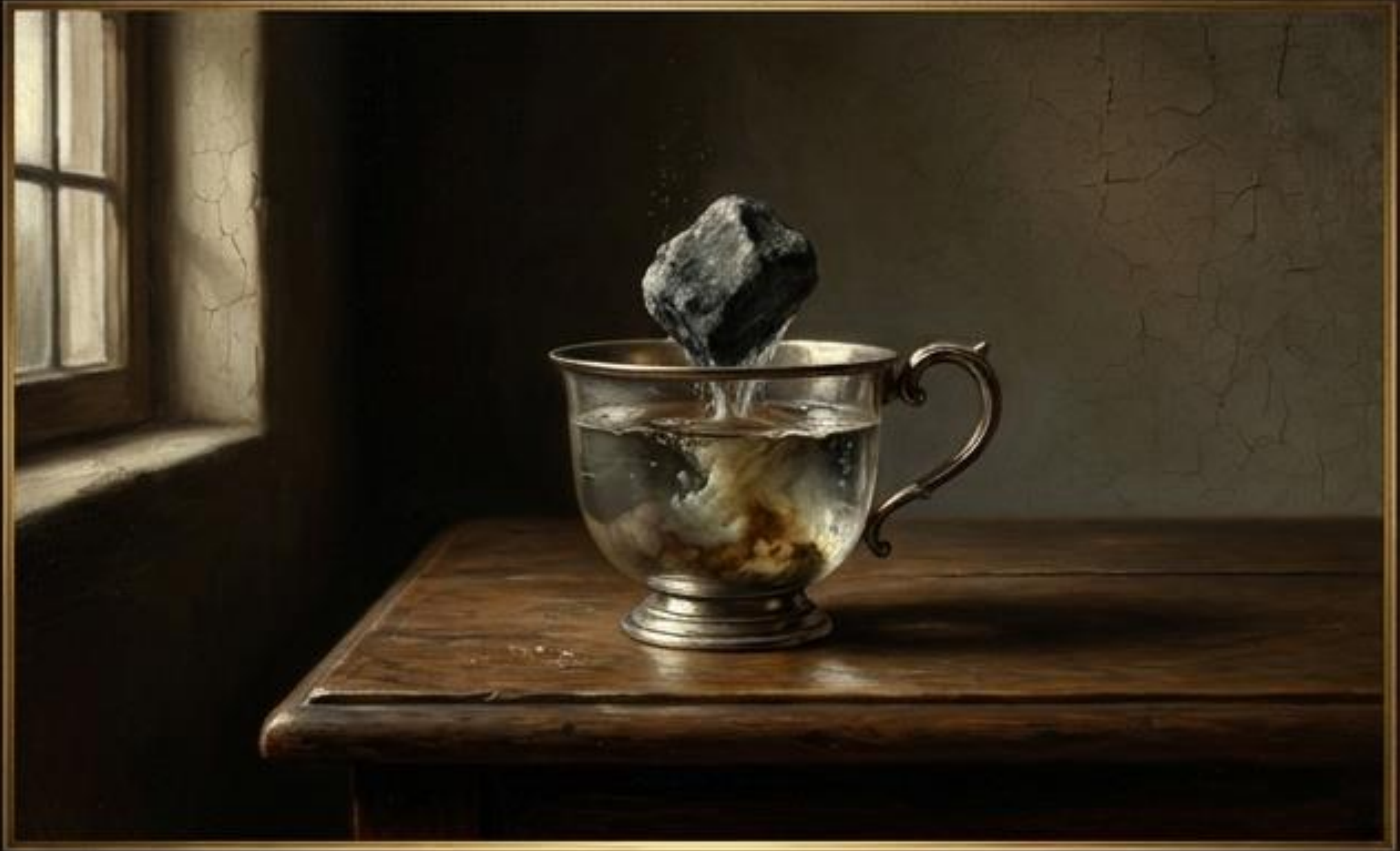
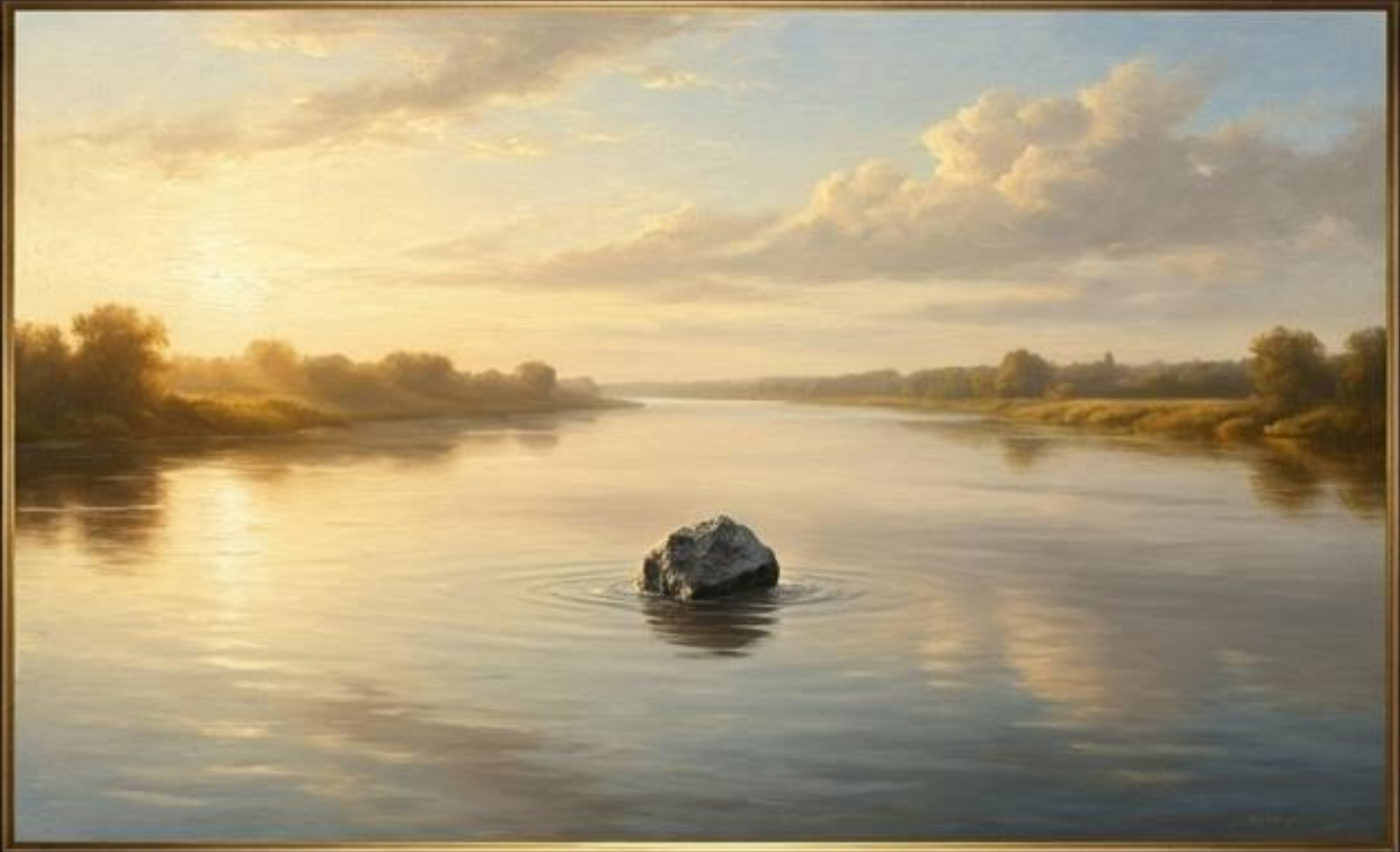




කුඩා ජල කෝප්පය (පටු මනස)

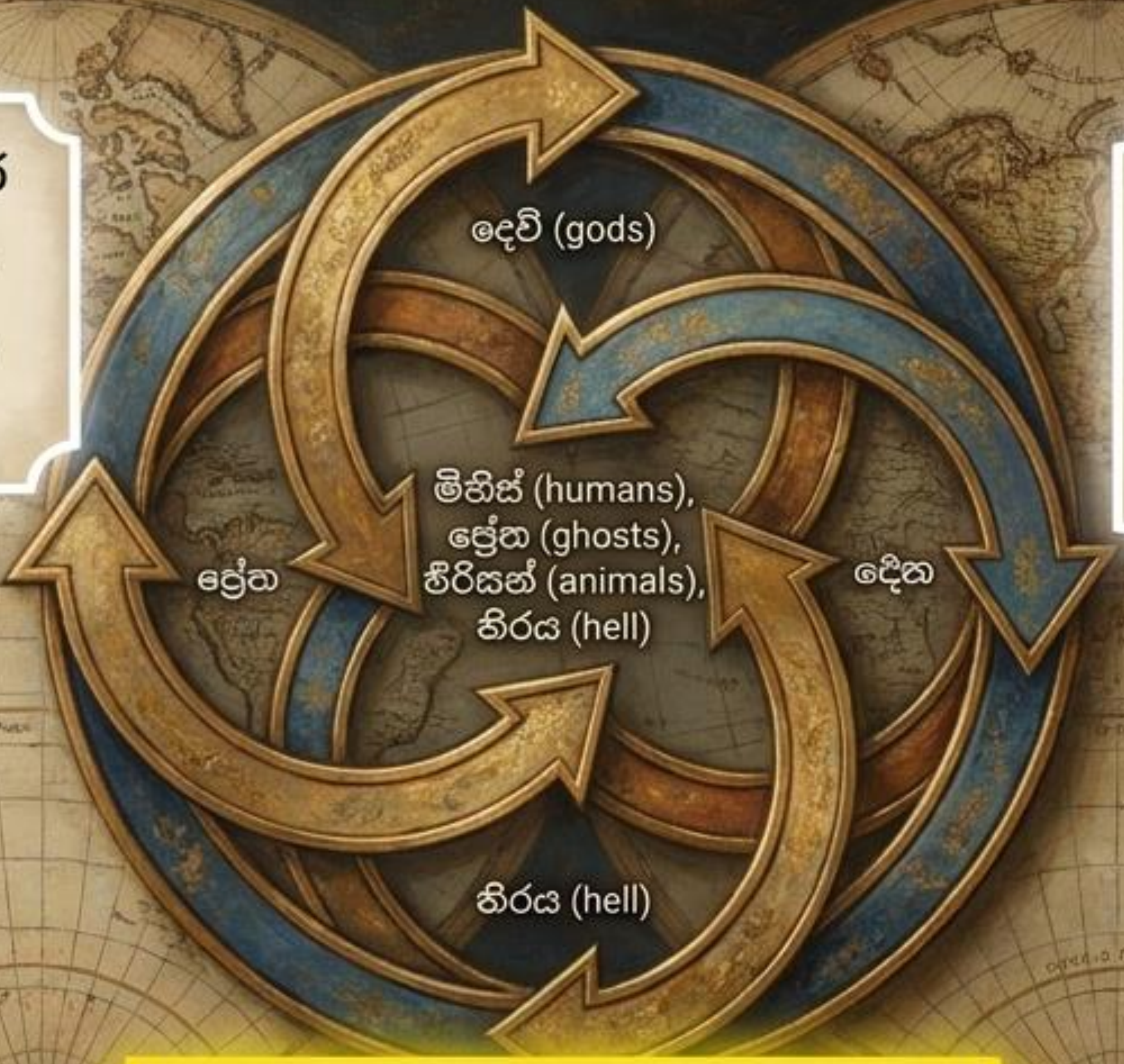
- සීමිත, ආත්මාර්ථකාමී සහ ද්වේෂයෙන් පිරුණු මනස.
- කුඩා අකුසල කර්මයක ප්‍රතිඵලයක් (ලුණු කැටය) වුවද මනසට දැඩිව දැනේ. ජලය පානය කළ නොහැකි තරම් ලුණු රස වේ.

ගලායන ගංගාව (පුළුල් මනස)

- බ්‍රහ්මවිහාර තුළින් පුළුල් වූ මනස.
- එම අකුසල කර්මයම පැමිණියද, මනස එයින් කම්පා නොවේ. ජලයේ රසය වෙනස් නොවේ. වේදනාව දරාගත හැකිය.

සංසාරයේ අනන්තය සහ කර්මයේ ගමන් මග

කාලයේ අනන්තය: අප සසර සැරිසැරූ කාලය කෙතරම්ද යත්, අප හෙලූ කඳුළු ප්‍රමාණය සාගරයේ ජලයට වඩා වැඩිය.


දෙවි (gods)
ප්‍රේත
මිනිස් (humans), ප්‍රේත (ghosts), තිරිසන් (animals), තිරය (hell)
දේත
තිරය (hell)

පුද්ගල සබඳතා වල අනිත්‍යය: මේ සසරේ ඔබේ මව, පියා හෝ දරුවූ කිසිවෙකු නැත. එබැවින් පුද්ගලයින්ට වඩා, ඔබගේ කුසල කර්ම කෙරෙහි විශ්වාසය තබන්න.

නිවැරදි දැක්ම:
"ඔබ මරණයෙන් මතු ආරක්ෂිතව පිළිගන්නේ ඔබගේ කුසල කර්මයන් විසිනි."

කුසලයේ නිර්මීතය: දානය පුහුණුවක් ලෙස

ප්‍රතිග්‍රාහකයා

රාග, ද්වේෂ, මෝහ දුරු කළ හෝ දුරු කිරීමට උත්සාහ කරන උතුමන්ට දීමෙන් ඉහළම ඵල ලැබේ.

පූජා කරන වස්තුව

තමා පරිභෝජනය කරන දෙයට සමාන හෝ ඊට වඩා උසස් දේ දීම. එය අන් අයට පීඩාවක් නොවන සේ ලබාගත් දෙයක් විය යුතුය.

චේතනාව

ලාභ ප්‍රයෝජන අපේක්ෂාවෙන් නොව, ‘මනසේ අලංකාරය’ උදෙසා දන්දීම.

ආකල්පය

ගෞරවයෙන් සහ අත්හැරීමේ සැබෑ සතුටෙන් යුතුව දීම.

පරිපූර්ණ දානයක් යනු හුදෙක් ද්‍රව්‍යමය පරිත්‍යාගයක් නොව, මරණාසන්න මොහොතේ මනස සන්සුන් කරන ප්‍රබල ආලෝකයකි.

මනස වසන් කරන සෙවනැලි:
පංඩ නීවරණ

කාමච්ජන්ද (වර්ණ ගැන්වූ ජලය)	ව්‍යාපාද (උතුරන ජලය)	ථීනමිද්ධ (පාසි බැඳුණු ජලය)	උද්ධච්ච කුක්කුච්ච (සුළඟින් කැළඹුණු ජලය)	විචිකිච්ජා (බොර වූ ජලය)
ශරීරයට සහ ලෞකික සැප සම්පත් වලට ඇති බැඳීම හේතුවෙන් පහත් ලෝක වලට ඇදී යාම.	ද්වේෂය සහ පළිගැනීමේ චේතනාව නිසා නිරයේ ඉපදීමට හේතු වීම.	මරණ මොහොතේ සිහිය සහ අවදිය අහිමි වීම.	අතිත වැරදි ගැන පසුතැවීමෙන් සහ පවුල ගැන කනස්සල්ලෙන් මනස විසිරී යාම.	කර්මය සහ මරණින් මතු ජීවිතය ගැන සැක කිරීමෙන් මනස අඳුරේ අතරමං වීම.

සෙවනැලි දුරු කිරීම: මරණාසන්න මොහොත සඳහා ප්‍රතිකාර

බ්‍රහ්මවිහාර

වේදනාව ලබාදෙන්නන්ට පවා මෛත්‍රිය පැතිරවීම. කිසිවෙකු කෙරෙහි වෛරයක් නොතබා ගැහීම.

කුසල් සිහිකිරීම

තමන් කළ දාන, ශීල, භාවනා සිහිකරමින් මනස ප්‍රිතියෙන් පුරවා ගැහීම (පසුතැවීම දුරු කිරීම).

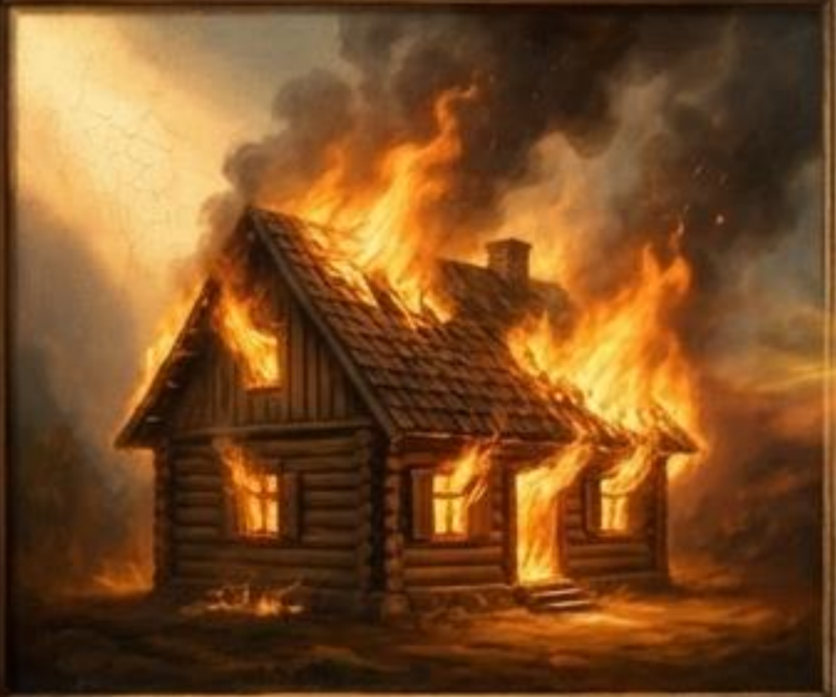
වීර්යය

වේදනා නාශක ඖෂධ අවම කර, සිහිය අවදියෙන් තබා ගැනීමට දැඩි අධිෂ්ඨානයක් ඇතිකර ගැනීම.

ආදීනව මෙනෙහි කිරීම

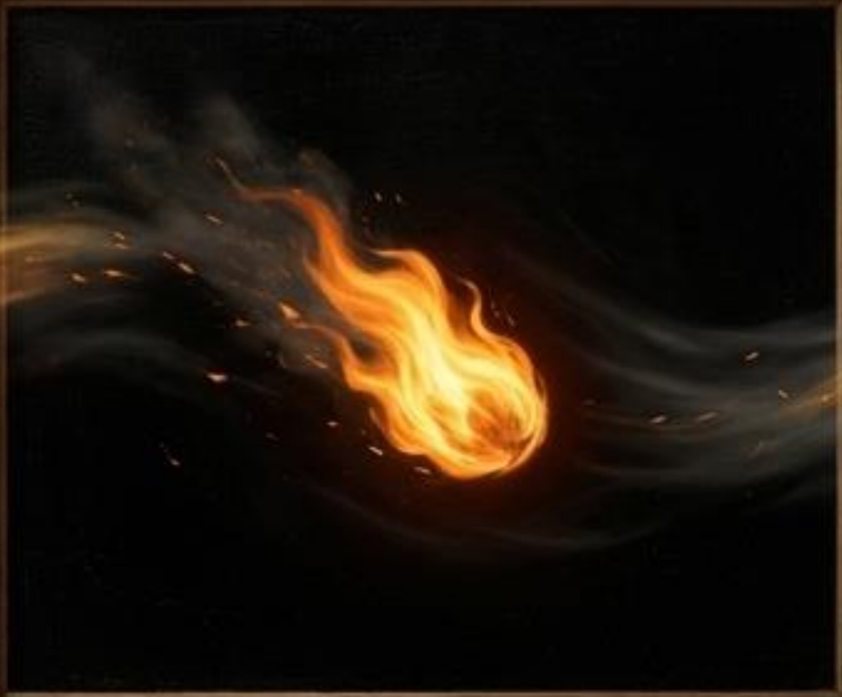
භෞතික ශරීරයේ සහ ලෞකික සැපයන්හි ඇති නිසරු බව සිහිකරමින් බැඳීම් අත්හැරීම.

තණ්හාවේ ගෘහනිර්මාණය: ගින්න සහ සුළඟ



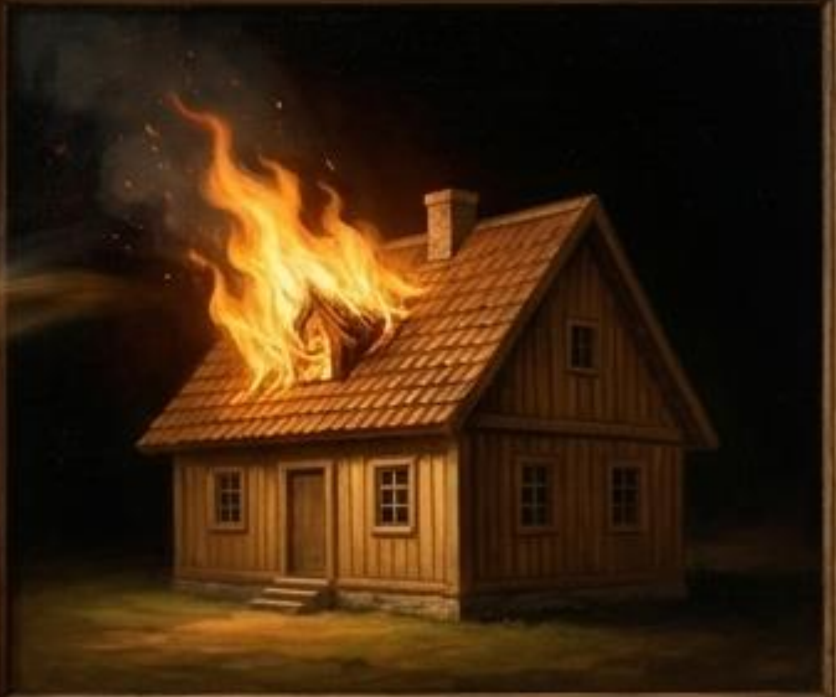
ගින්න

පංචස්කන්ධයට ඇති බැඳීම.



සුළඟ

තණ්හාව. මරණ මොහොතේ එක් ශරීරයක්
අත්හරීන සිත, තණ්හාව නැමති පුළඟේ
ආධාරයෙන් මීළඟ භවය කරා ඇදී යයි.

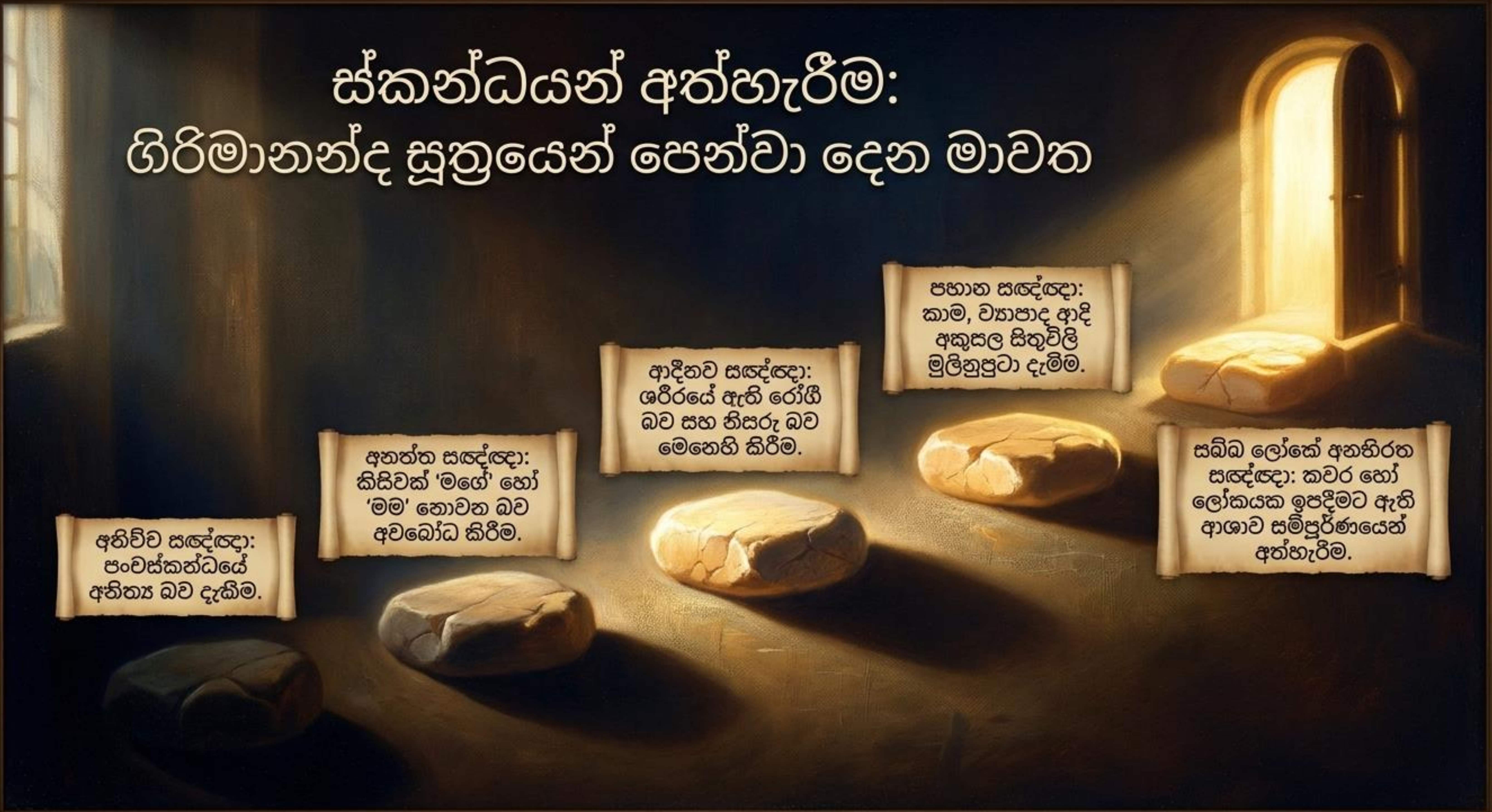


නව ගෘහය

කර්මානුරූපව ගොඩනැගෙන
නව භවය.

තණ්හාව පාලනය නොකළහොත්, මරණ මොහොතේ සිත බියෙන්
සහ ආශාවෙන් ඕනෑම පහත් භවයකට වුවද ඇදී යා හැක.

ස්කන්ධයන් අත්හැරීම: ගිරිමානන්ද සූත්‍රයෙන් පෙන්වා දෙන මාවත



අතිච්ච සඤ්ඤා: පංචස්කන්ධයේ අනිත්‍ය බව දැකීම.

අනත්ත සඤ්ඤා: කිසිවක් 'මගේ' හෝ 'මම' නොවන බව අවබෝධ කිරීම.

ආදීනව සඤ්ඤා: ශරීරයේ ඇති රෝගී බව සහ නිසරු බව මෙනෙහි කිරීම.

පහාන සඤ්ඤා: කාම, ව්‍යාපාද ආදි අකුසල සිතුවිලි මුලිනුපුටා දැමීම.

සබ්බ ලෝකේ අනභිරත සඤ්ඤා: කවර හෝ ලෝකයක ඉපදීමට ඇති ආශාව සම්පූර්ණයෙන් අත්හැරීම.

කුණාටුව මැද නැංගුරම: ආනාපානසතිය

ශරීරය සන්සුන් කිරීම

වේදනාව කෙරෙහි අවධානය යොමු නොකර, ශරීරයේ පහසු ස්ථානයක හුස්ම රඳවා ගැනීම. හුස්ම හැමති ශක්තිය වේදනාව හරහා ගමන් කිරීමට ඉඩ හැරීම.

මනස සන්සුන් කිරීම

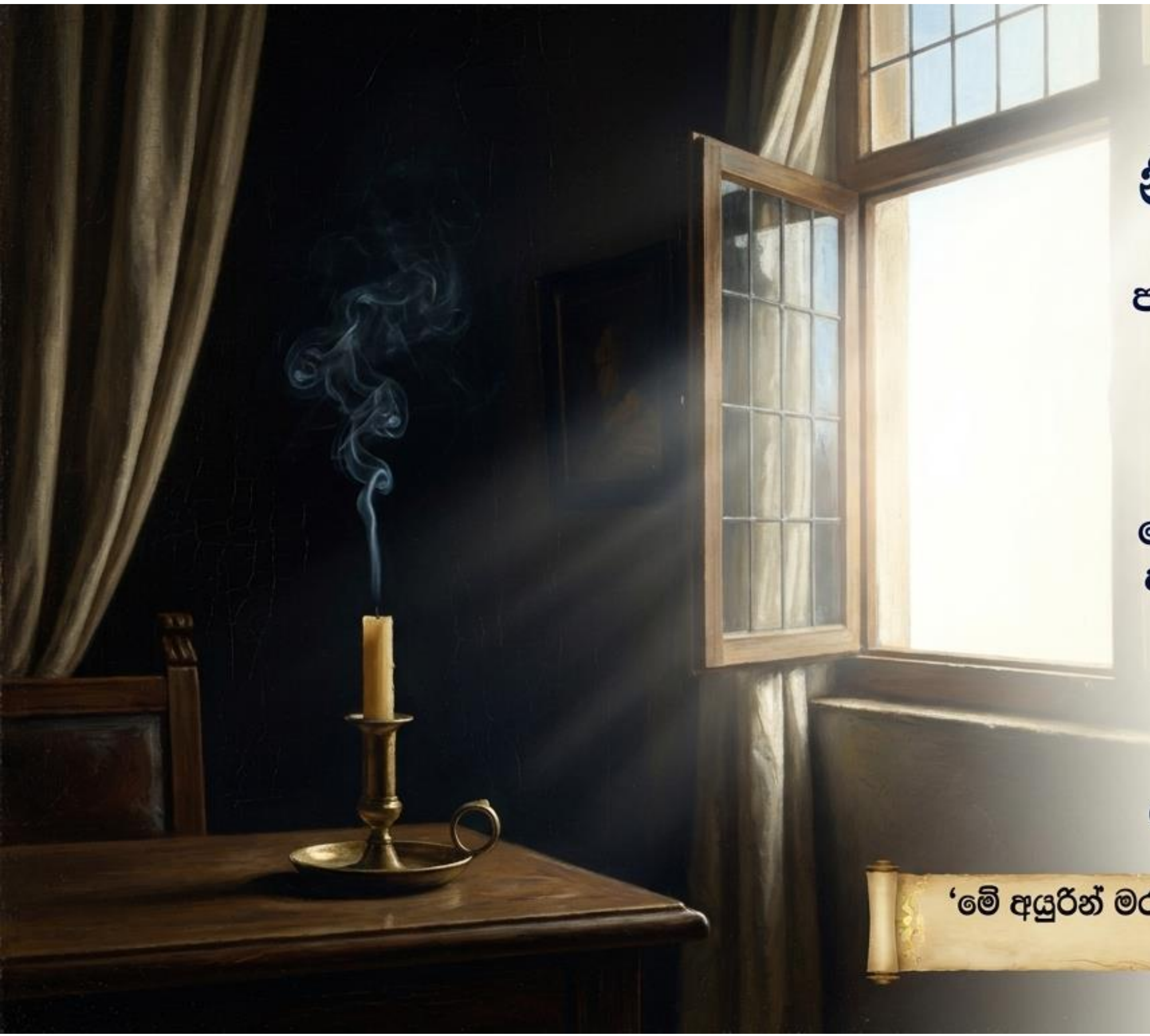
'වේදනාව මාගේය' යන සිතුවිල්ල අත්හැරීම. ශරීරය, වේදනාව සහ මනස යන තුන වෙන් වෙන් වශයෙන් හඳුනා ගැනීම.

ආකල්පය

වේදනාවට වෛර නොකර එය හුදෙක් අධ්‍යයනය කළ යුතු අරමුණක් ලෙස පමණක් දැකිම.

සංස්ලේෂණය: මනා සිහියෙන් මියයාමේ කලාව

අත්හැරිය යුතු දෑ	දියුණු කළ යුතු දෑ
ලෞකික සැප සම්පත් සහ ශරීරය කෙරෙහි ඇති ආශාව.	උපරිම සිහිය සහ සම්පජඤ්ඤය.
අතීතය ගැන පසුතැවීම සහ අනාගතය ගැන කනස්සල්ල.	තමන් රැස් කළ කුසල් පිළිබඳ ප්‍රීතිය සහ විශ්වාසය.
පවුලේ අය සහ දේපළ පිළිබඳ ඇති බැඳීම (අවසානයේ සියල්ල හැර යා යුතුමය).	සියලු සත්වයින් කෙරෙහි අප්‍රමාණ මෛත්‍රිය.
‘මම වෙමි’ යන හැඟීම සහ පංචස්කන්ධය.	සියලු සංස්කාරයන්හි ඇති අනිත්‍ය බව දැක ලෝකයෙන් මිදීමේ ප්‍රඥාව.



නිවීගිය ගිනිසිළුව: භව නිරෝධය සහ නිර්වාණය

පහනක තෙල් සහ තිරය අවසන් වූ විට ගින්න නිවී යයි. ගින්න විනාශ වූවා නොවේ, එය නිදහස් විය.

එලෙසම, මරණ මොහොතේ රූප, වේදනා ආදිය කෙරෙහි ඇති තණ්හාව අවසන් කළ විට, සිත කිසිදු භවයකට ඇදී නොයයි.

සියලු බැඳීම්වලින් මිදුණු සිත, කිසිවකට සීමා නොවූ, මරණයක් නොමැති අමා මහ නිවනට පත් වේ.

‘මේ අයුරින් මරණය හමුවේ පවා ජයග්‍රහණය කළ හැකිය.’
(බුද්ධ දේශනාව)

කාලයේ දූතයෝ

මනසේ අභ්‍යන්තර බලකොටුව ගොඩනැගීම

පණිවිඩකරුවන් දෙදෙනා

1. අප සැවොම මහලුවීමට යටත් බව

මහලු අය දැකීමෙන් අපගේ ඉරණම වටහා ගත යුතුය. එය වෛර කිරීමට හෝ කලකිරීමට කාරණයක් නොවේ.

2. මරණයේ පෙරනිමිත්ත

ශරීරය අපගේ පාලනයෙන් ගිලිහී යයි. නිසි ප්‍රතිචාරය වන්නේ අප්‍රමාදීව කුසල් රැස් කිරීමයි.

ශාරීරික පිරිහීම සහ මානසික සංවර්ධනය

ශරීරයේ යථාර්ථය
[පිරිහීම]

- රූපය වියැකී යයි
- ශක්තිය හීන වෙයි
- ඉන්ද්‍රිය දුර්වල වෙයි

මානසික ප්‍රතිකාරය
[වර්ධනය]

- ශීලය සහ උපේක්ෂාව
- සිතේ සප්ත බල
- පංච ඉන්ද්‍රිය

සිතේ සුන්දරත්වය

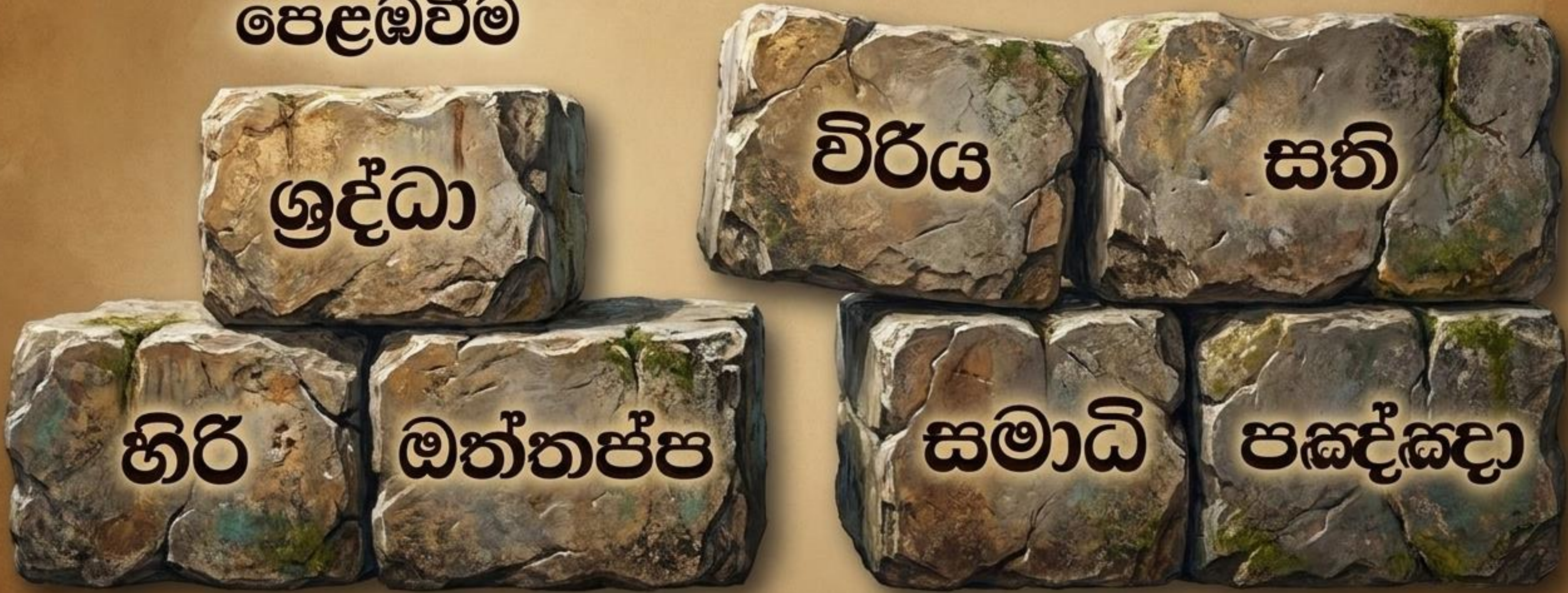
නොනැසෙන ආභරණය: ශීලය

බාහිර ආභරණ මෙන් නොව, ශීලය සැම වයසකටම ගැලපේ. එය අභ්‍යන්තර ධනයකි.

ආරක්ෂිත පලිහ: උපේක්ෂාව

වයසට යාමත් සමග අන් අය මත යැපීමට සිදුවන විට, කෝපය වළක්වා ගැනීමට උපේක්ෂාව උපකාරී වේ.

මනසේ සප්ත බල



පෙළඹවීම

ශ්‍රද්ධා

හිරි

ඔත්තප්ප

ක්‍රියාත්මක කිරීම

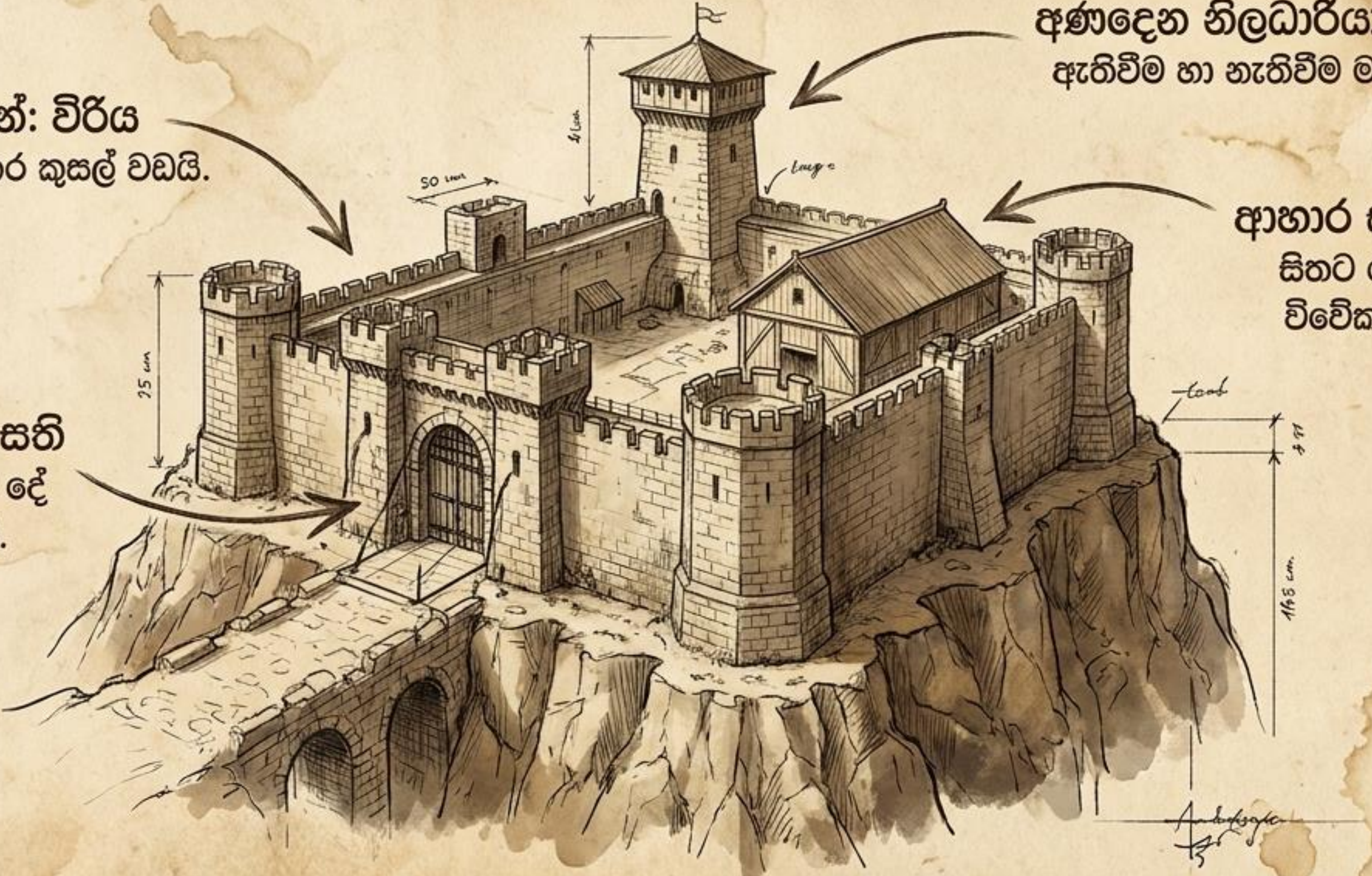
විරිය

සති

සමාධි

පඤ්ඤා

සිත නමැති බලකොටුව



අණදෙන නිලධාරියා: පඤ්ඤා
ඇතිවීම හා නැතිවීම මැනවින් දකී.

සෙබළුන්: විරිය
අකුසල් දුරු කර කුසල් වඩයි.

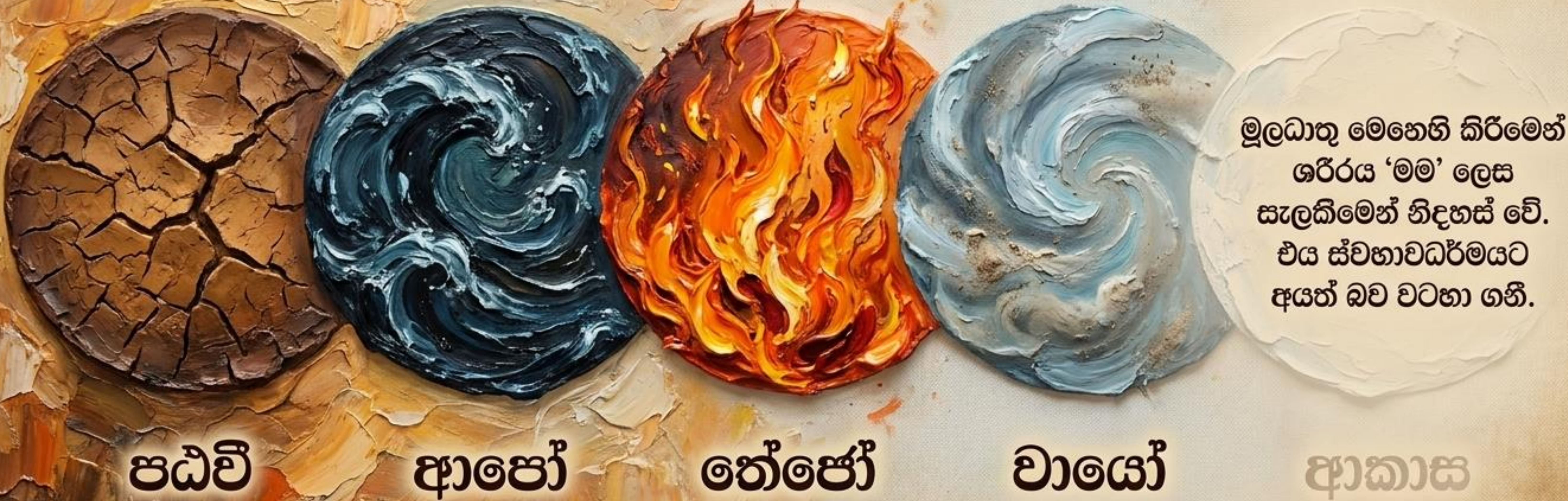
ආහාර සංචිත: සමාධි
සිතට පෝෂණය සහ
විවේකය ලබා දෙයි.

දොරටුපාලයා: සති
සිතට ඇතුළු වන දේ
පෙරහන් කරයි.

NotebookLM

හුමිය සකස් කිරීම: මූලික භාවනා

ආනාපානසතියට පෙර ශරීරය කෙරෙහි ඇති ඇල්ම දුරු කිරීම.


පඨවී
ආපෝ
තේජෝ
වායෝ
ආකාස

මූලධාතු මෙනෙහි කිරීමෙන්
ශරීරය ‘මම’ ලෙස
සැලකීමෙන් නිදහස් වේ.
එය ස්වභාවධර්මයට
අයත් බව වටහා ගනී.

සතර බ්‍රහ්ම විහරණ: මානසික සන්නාහය

ආකල්පය	සතුරා	සන්නාහය
මෙත්තා	ව්‍යාපාද	මහපොළොව මෙන් කම්පා නොවන
කරුණා	විහිංසා	ගංගා නදිය මෙන් නොදැවෙන
මුදිතා	අරති	ආකාශය මෙන් නොගැටෙන
උපේක්ඛා	පටිඝ	අතීත කර්ම වලින් ආරක්ෂා වන ධනයකි

ශරීරය සහ අනිත්‍යය මෙනෙහි කිරීම

- **සෞඛ්‍ය සම්පන්න සෘණාත්මක දැක්මක්**

  ශරීරයේ කොටස් 32 මෙනෙහි කිරීමෙන් බාහිර රූපය කෙරෙහි ඇති ආඩම්බරය දුරු වේ.

- **‘මම’ යන මානය බිඳ හෙළීම**

  සියලුම සංස්කාරයන් අනිත්‍ය බව දැකීමෙන් සිදුවන වෙනස්වීම් වලදී කම්පා නොවේ.

විරාගය කරා පියවර 5

සමුදය

හැඟීම හටගන්නා ආකාරය දැකීම.

අත්ථංගම

හේතුව පහව යන විට එය නැතිවන අයුරු දැකීම.

අස්සාද

මෙයට ආකර්ෂණය වන්නේ ඇයිදැයි සෙවීම.

ආදීනව

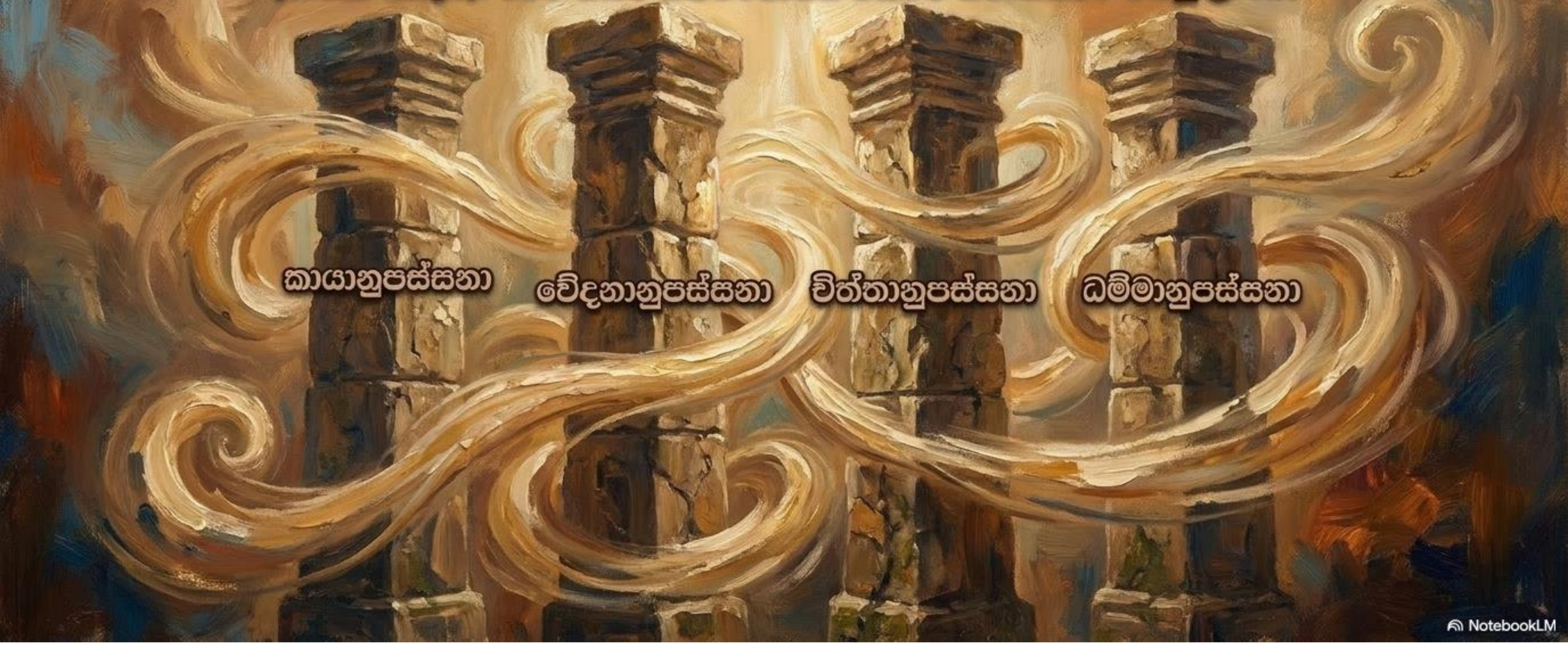
එහි ඇති ආදීනව ආකර්ෂණයට වඩා වැඩි බව වටහා ගැනීම.

නිස්සරණ

විරාගය හරහා එයින් සම්පූර්ණයෙන්ම නිදහස් වීම.

ආනාපානසති භාවනාව: කුළුණු 4

හුස්ම යනු නාසයේ ස්පර්ශයක් පමණක් නොවේ. එය ශරීරය පුරා ගලා යන ප්‍රාණ ශක්ති (වායෝ ධාතුව). මෙම සතර සතිපට්ඨානය එකවර සමාන්තරව වඩනු ලැබේ.


කායානුපස්සනා
වේදනානුපස්සනා
චිත්තානුපස්සනා
ධම්මානුපස්සනා

කාය සහ වේදනා

කායානුපස්සනා

- දීර්ඝ හා කෙටි හුස්ම හඳුනාගැනීම.
- මුළු ශරීරයම අත්විඳිමින් හුස්ම ගැනීම.
- කායශ සංබාර (හුස්ම) සංසිඳවීම.

වේදනානුපස්සනා

- ප්‍රීතිය සහ සුබය අත්විඳීම.
- චිත්ත සංබාර (හැඟීම් සහ සංඥා) සංසිඳවීම.

චිත්ත සහ ධම්ම

චිත්තානුපස්සනා

- සිතේ ස්වභාවය හඳුනාගැනීම.
- සිත ප්‍රමෝදවත් කිරීම සහ සමාධිගත කිරීම.
- සිත මුදා හැරීම (නිදහස් කිරීම).

ධම්මානුපස්සනා

- අනිත්‍යය මෙනෙහි කිරීම.
- විරාගය සහ නිරෝධය මෙනෙහි කිරීම.
- සියල්ල අතහැරීම.

පරම සරණාගතය

ශරීරය, හැඟීම් සහ සිත සකස් වන ආකාරය (සංබාර)
අවබෝධ කර ගැනීමෙන්, මරණ මොහොතේදී ඇතිවන
බියෙන් සහ තෘෂ්ණාවෙන් නිදහස් වීමට අපට හැකි වේ.

වයසට යාම භෞතිකව පරාජය
පරාජය කළ නොහැකි වුවද,

මනා ලෙස පුහුණු කළ සිතකට මරණය
ජයගත හැක.

අමරණීයත්වය සාක්ෂාත් කිරීම

“ශරීරය දිරාපත් වී රෝගාතුර වී මිය ගියද,
ඔබගේ සිත ඊට සමගාමීව දිරාපත් විය යුතු නැත.
සිතට තමන්ගේම සරණක් විය හැක.”

නිර්භීත ගවේෂණය: වයසට යාම, ලෙඩ වීම සහ මරණය ජය ගැනීම

බුදුරජාණන් වහන්සේගේ මුල් ඉගැන්වීම් වෙත යළි ගමනක්

> "ලෝකය අනිත්‍යය, එය
> නොපවතී... ලෝකය
> ලෝකය අසම්පූර්ණයි,
> ආශාවන්ට වහල් වී ඇත."
> — (මජ්ඣිම නිකාය 82)

ගමනේ සැබෑ අරමුණ: ජීවිතයේ ප්‍රධාන තර්ජන

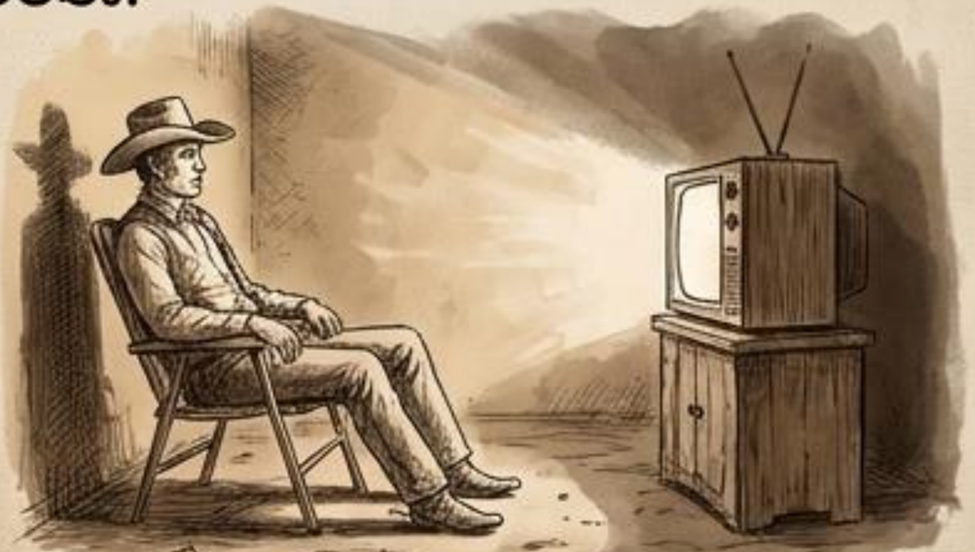
බුදුරදුන්ගේ ධර්මය හුදෙක් වර්තමාන මොහොතේ විවේක ගැනීම සඳහා නොවේ. එය අනාගතයේ මුහුණ දීමට සිදුවන මෙම අනිවාර්ය සත්‍යයන්ගෙන් මිදීමේ ක්‍රමවේදයකි.

1. වයසට යාම (ජරා)
2. රෝගී වීම (ව්‍යාධි)
3. මරණය (මරණ)

මාර්ග දෙකක්: 'වර්තමාන මොහොතේ ඇදහීම' සහ සැබෑ ධර්මය

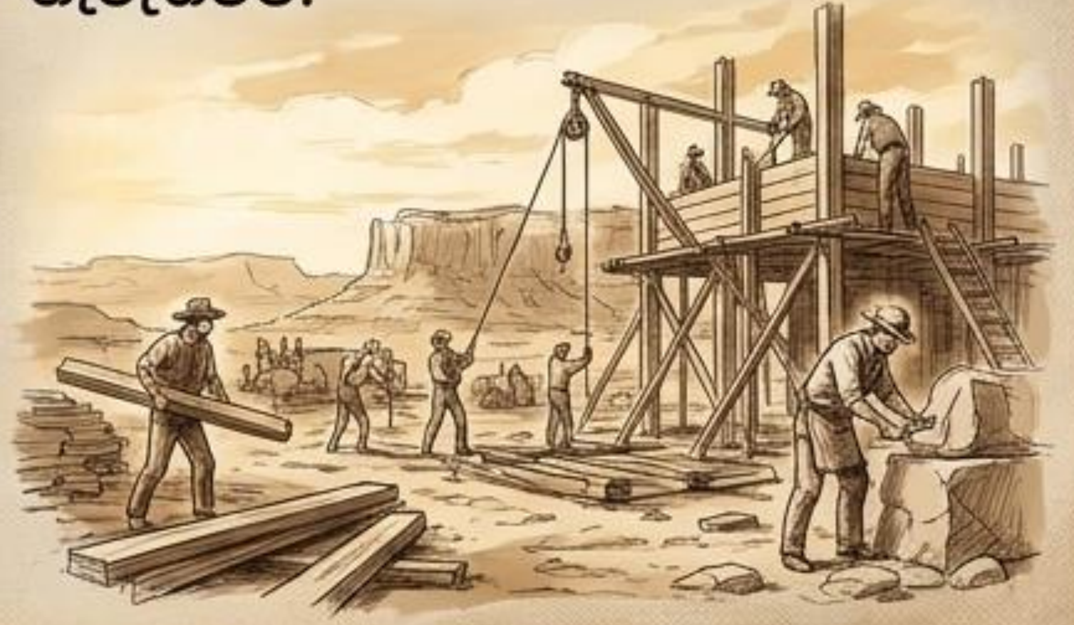
නූතන බටහිර බුදුදහම (රූපවාහිනියක් නැරඹීම මෙනි)

- විනිශ්චයකින් තොරව හුදෙක් බලා සිටීම (Bare attention).
- අක්‍රීයව දේවල් පිළිගැනීම.
- අරමුණ: වර්තමාන මොහොතේ සැනසීම පමණි.



මුල් ධර්මය (ගොඩනැගිලි හූමියක් මෙනි)

- නිවැරදි සිහිය සහ සුදුසු මනසිකාරය (Appropriate attention).
- සක්‍රීයව කුසල් වැඩීම සහ අකුසල් දුරු කිරීම.
- අරමුණ: මරණින් මතු ඉපදීම මුළුමනින්ම නැවැත්වීම.



ප්‍රායෝගික ඔට්ටුව: අප ක්‍රියා කළ යුත්තේ ඇයි?

මරණින් මතු ජීවිතය හෝ නිවන ගැන නිශ්චිත සාක්ෂි නැති වුවද,
බුදුරදුන්ැදන්ගේ මාර්ගය අනුගමනය කිරීම ආරක්ෂිතම තේරීම වේ.

හේතුඵල විශ්වාසය

අපගේ තේරීම්වලට ප්‍රතිඵල
ඇතැයි විශ්වාස කිරීම තුළින්
වඩාත් යහපත් හා වගකීම්
සහගත ජීවිතයක් ගොඩනැගේ.

අවසාන ඉලක්කය විවෘතව තබාගැනීම

නිදහසක් ඇතැයි උපකල්පනය කිරීමෙන්,
එම උත්තරීතර ඉලක්කයට යාමට ඇති
අවස්ථාව අපට අහිමි නොවේ.

වනයේ ඇති අනතුරු: තෘෂ්ණාවේ ප්‍රභේද තුන

ගින්නක් සුළඟට හසුවී වෙනත් නිවසකට පැතිරෙන්නාක් මෙන්, මරණ මොහොතේදී මෙම තෘෂ්ණාවන් නැවඃ උපතකට මඟ පාදයි.

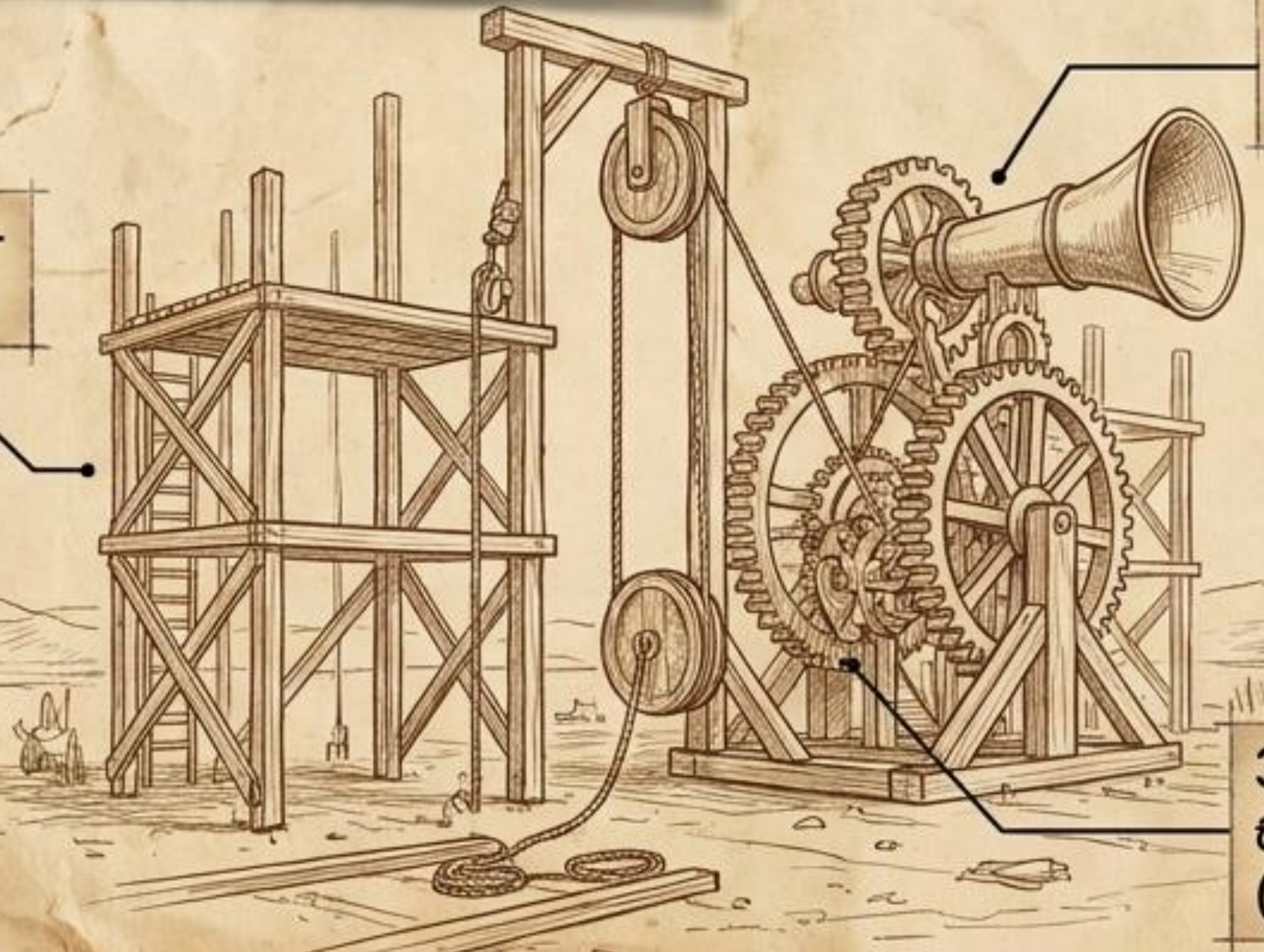
1. **කාම තෘෂ්ණාව -** ඉන්ද්‍රිය සැපයන්ට සහ මතඃකල්පිතයන්ට ඇති දැඩි ආශාව.

2. **භව තෘෂ්ණාව -** ලෝකය තුළ කෙනෙකු ලෙස දිගටම පැවතීමට ඇති ආශාව.

3. **විභව තෘෂ්ණාව -** සියල්ල විනාශ වී යාමට හෝ නොපැවතීමට ඇති ආශාව.

වර්තමාන මොහොත යනු ගොඩනැගීලි හුමීයකි

වර්තමානය යනු අතීතයේ ප්‍රතිඵල, වර්තමාන වේතනා සහ අනාගතය හැඩගස්වන ක්‍රියාකාරකම් වල එකතුවකි. ඔබ අඛණ්ඩවම මේවා ගොඩනගයි.



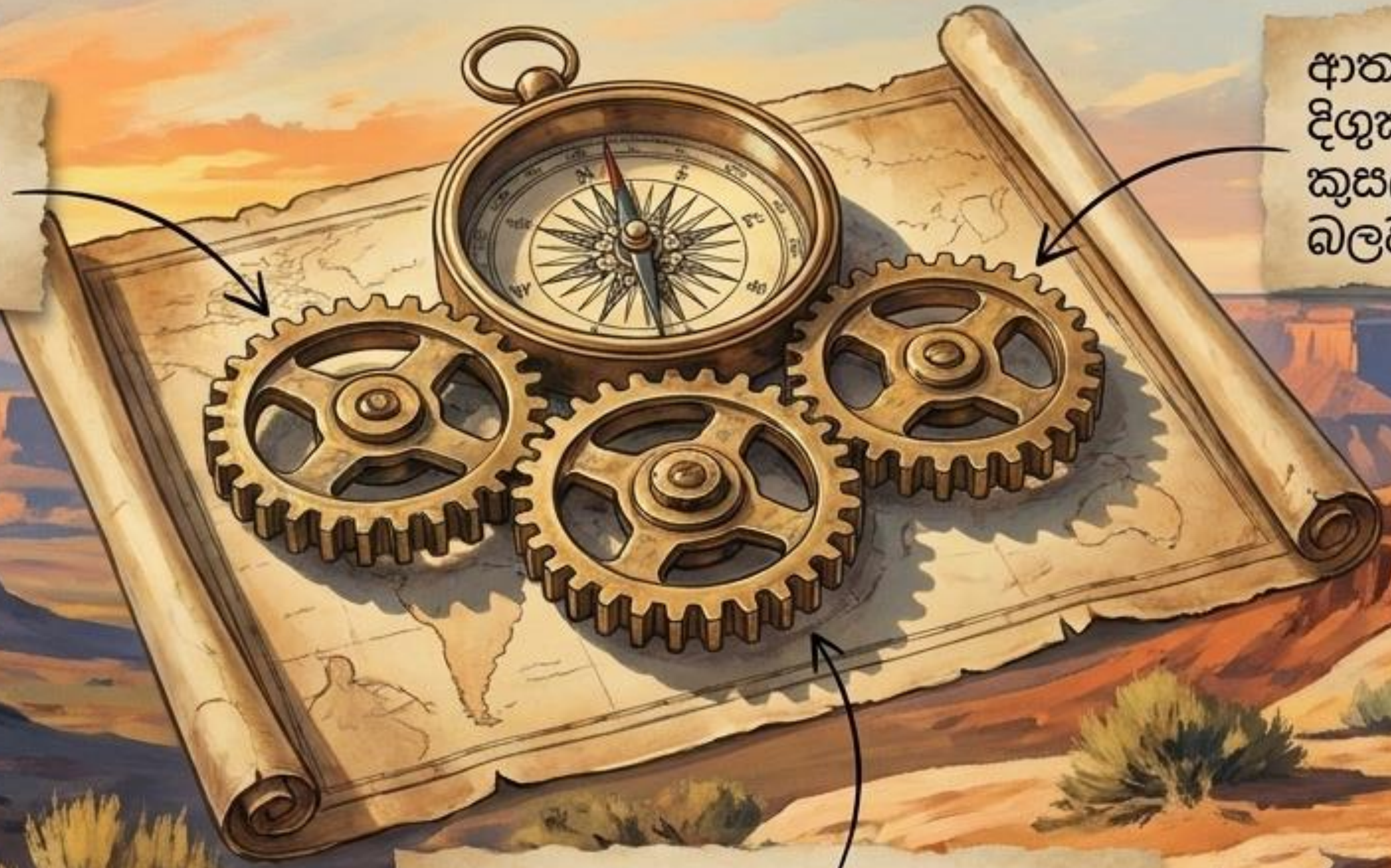
1. කාය සංඛාර (ශාරීරීක) - ආශ්වාස ප්‍රශ්වාස කිරීම.

2. වචී සංඛාර (වාචික) - විතක්ක හා විචාර (සිතුවිලි මෙහෙයවීම).

3. චිත්ත සංඛාර (මානසික) - සංඥා සහ වේදනා (හැඟීම් සහ සංකල්ප).

දිවි ගලවා ගැනීමේ මෙවලම: සම්මා සතිය

සතිය යනු හුදෙක් බලා සිටීමක් නොවේ. එය අරමුණක් සහිත සක්‍රීය ක්‍රියාවලියකි.



සති (Mindfulness) -
අතීත පාඩම් සහ උපදෙස් මතක තබා ගැනීම.

ආතාපි (Ardency) -
දිගුකාලීන යහපත උදෙසා කුසල් වැඩීමට ඇති බලවත් කැපවීම.

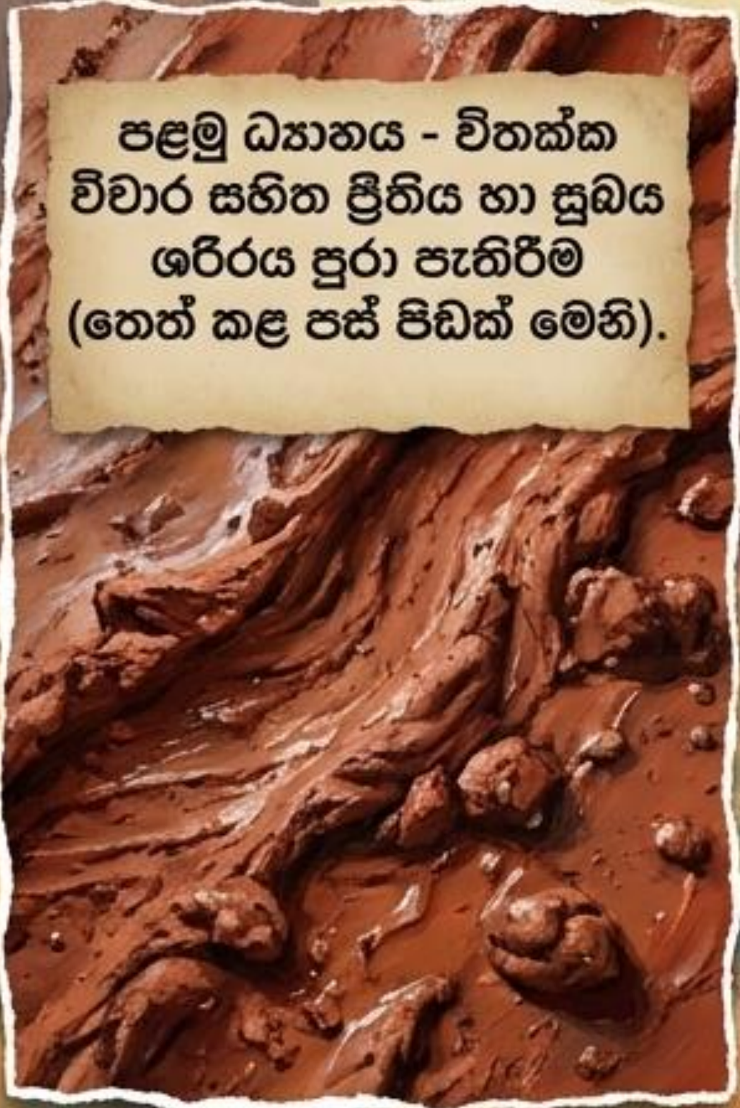
සම්පජඤ්ඤ (Alertness) -
වර්තමානයේ සිදුවන දේ සහ එහි ප්‍රතිඵල නිරීක්ෂණය කිරීම.

මූලික කඳවුර පිහිටුවීම: පළමු සතිපට්ඨානය

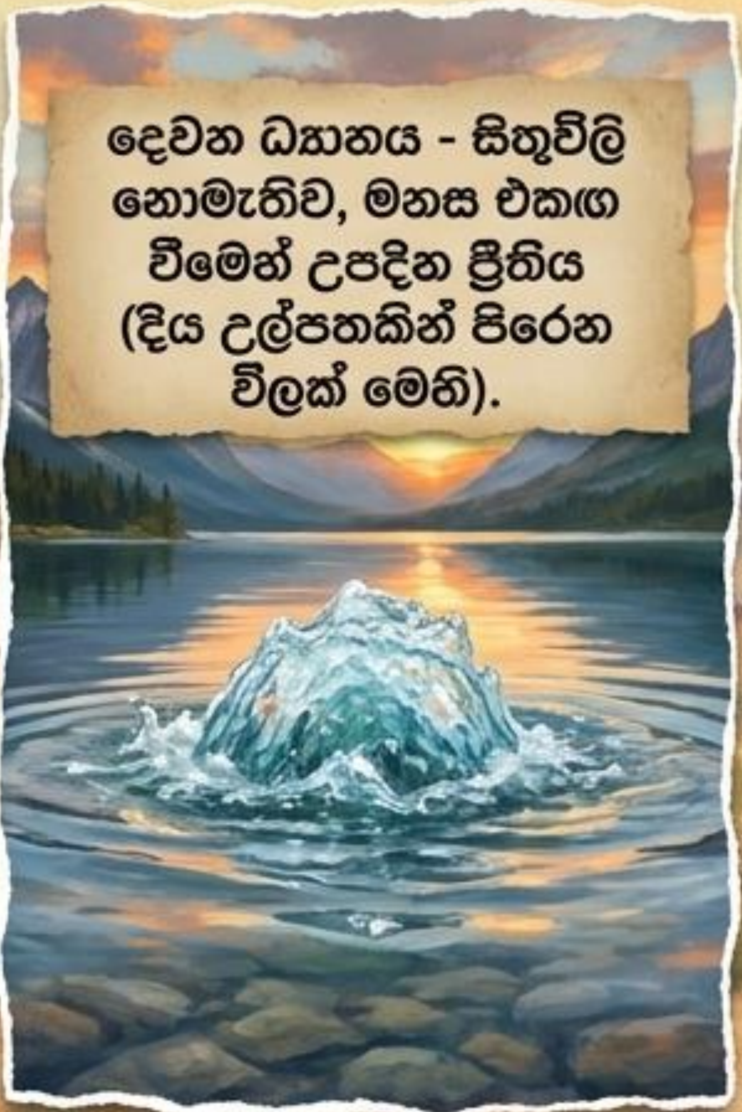
භාවනාවේදී බාහිර ලෝකයෙන් ඉවත් වී, කඳවුරු ගින්නක් මෙන් තමන්ගේ ශරීරය හා මනස වෙත පමණක් අවධානය යොමු කළ යුතුය.

- කය කයක් ලෙසම දැකීම (සමාජ තත්ත්වය හෝ පෙනුම නොවේ).
- ලෝකය කෙරෙහි ඇති ඇල්ම සහ ගැටීම මුළුමනින්ම අත්හැරීම.

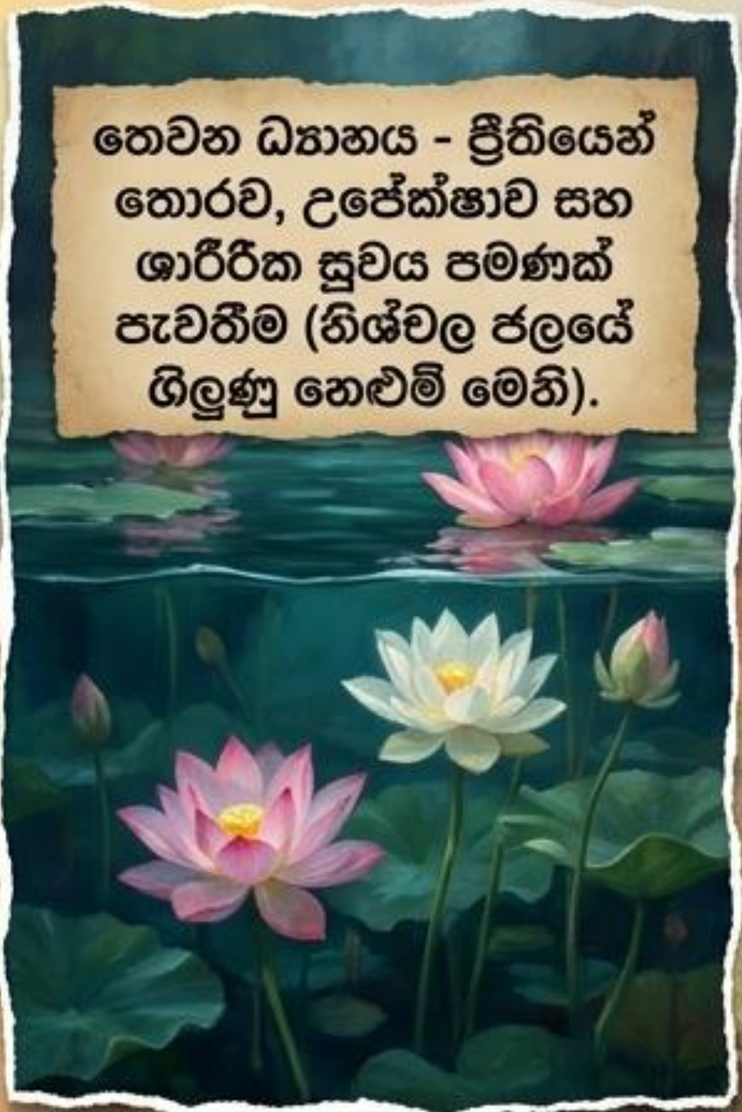
සමථ මාර්ගය: ධ්‍යාන හතර



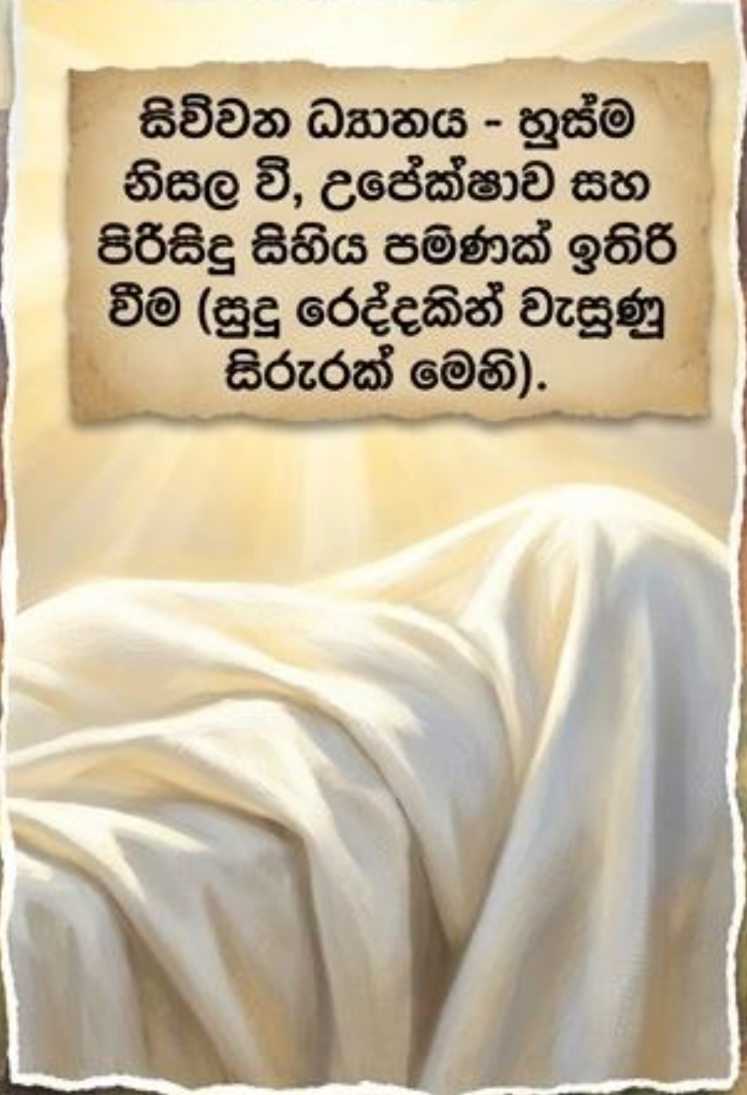
පළමු ධ්‍යානය - විතක්ක විචාර සහිත ප්‍රීතිය හා සුඛය ශරීරය පුරා පැතිරීම (තෙත් කළ පස් පිඩක් මෙනි).



දෙවන ධ්‍යානය - සිතුවිලි නොමැතිව, මනස එකඟ වීමෙන් උපදින ප්‍රීතිය (දිය උල්පතකින් පිරෙන විලක් මෙනි).



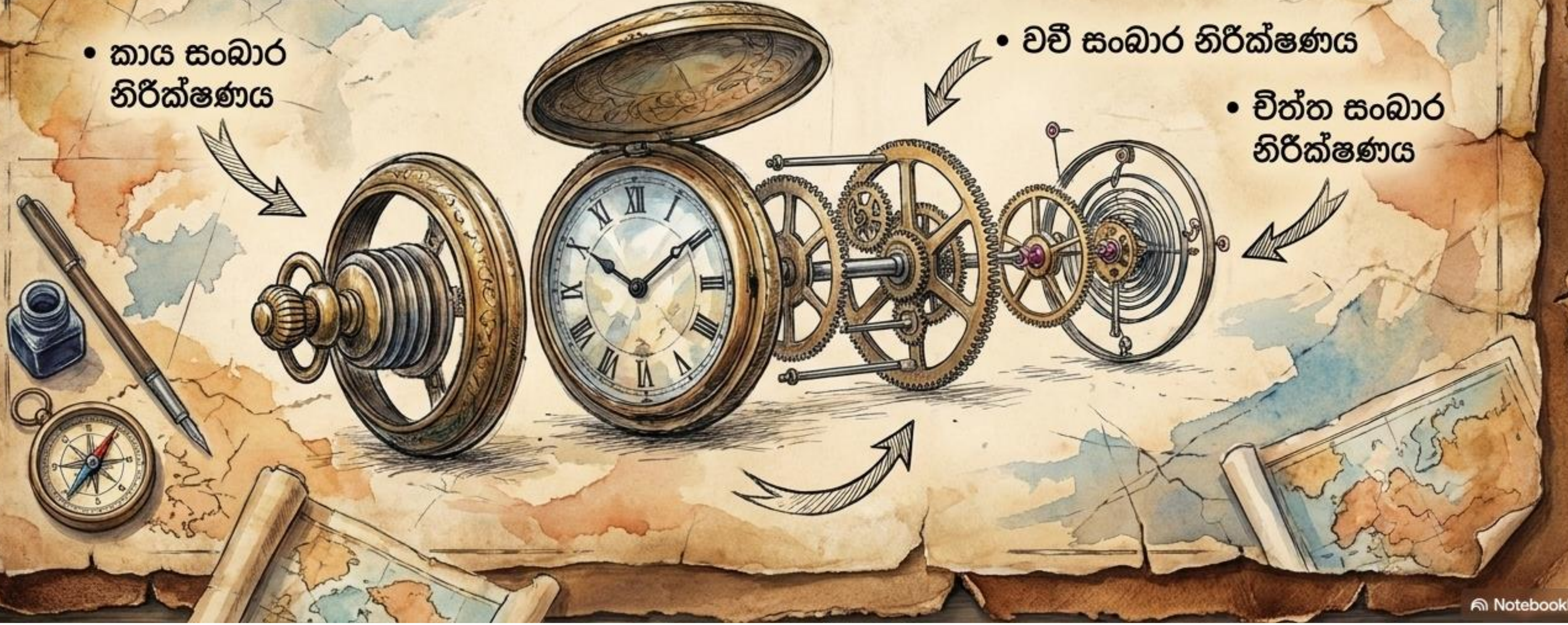
තෙවන ධ්‍යානය - ප්‍රීතියෙන් තොරව, උපේක්ෂාව සහ ශාරීරික සුවය පමණක් පැවතීම (නිශ්චල ජලයේ ගිලුණු නෙළුම් මෙනි).



සිව්වන ධ්‍යානය - හුස්ම නිසල වී, උපේක්ෂාව සහ පිරිසිදු සිහිය පමණක් ඉතිරි වීම (සුදු රෙද්දකින් වැසුණු සිරුරක් මෙනි).

විදර්ශනා මාර්ගය: සංඛාර විශ්ලේෂණය කිරීම

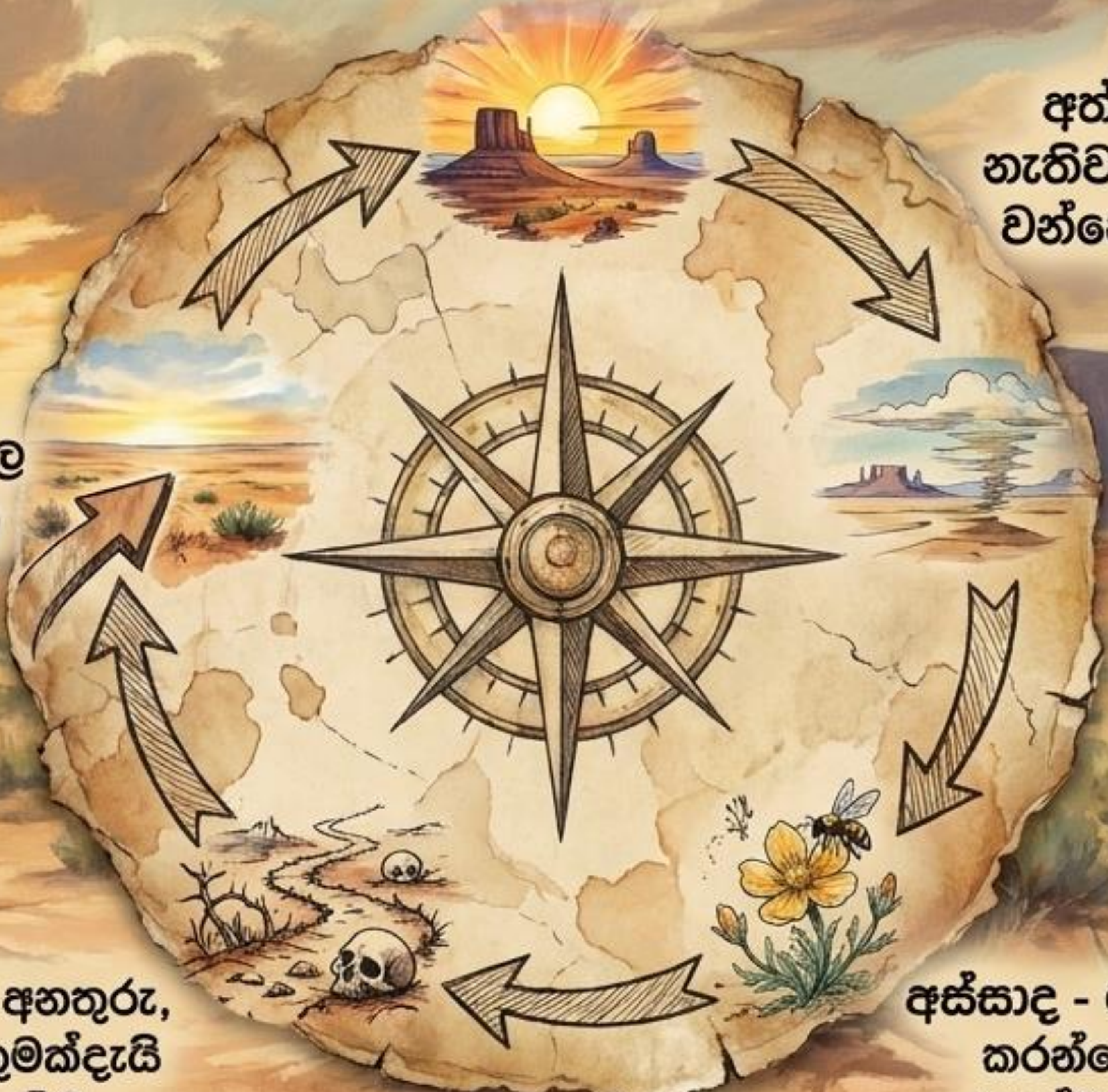
විදර්ශනාව යනු හුදෙක් හැඟීම් දෙස බලා සිටීමක් නොවේ. එය මනස සකස් කරන ක්‍රියාවලිය (සංඛාර) කොටස් වලට ගලවා අවබෝධ කර ගැනීමයි.



- කාය සංඛාර නිරීක්ෂණය
- වචී සංඛාර නිරීක්ෂණය
- චිත්ත සංඛාර නිරීක්ෂණය

විදර්ශනාව සඳහා පියවර 5 ක වැඩසටහන

අපගේ මනස අකුසලයන්ට බැඳී සිටින්නේ ඇයිදැයි සොයා බැලීමේ ක්‍රියාවලිය.



සමුදය - එය හටගන්නේ කෙසේද යන්න දැකීම.

අත්ථංගම - හේතු නැතිවන විට එය විනාශ වන්නේ කෙසේද යන්න දැකීම.

අස්සාද - මනස ඊට ඇලුම් කරන්නේ ඇයි දැයි (ආශ්වාදය) සෙවීම.

ආදීනව - එහි ඇති අනතුරු, අනිත්‍යය සහ දුක කුමක්දැයි අවබෝධ කර ගැහීම.

නිස්සරණ - මේ සියල්ල අවබෝධ වීමෙන් පසු එය අත්හැරීම (නිදහස් වීම).

‘මම’ යන්න අත්හැරීම: උසස් සතිපට්ඨානය

විදර්ශනාවේ උසස් අවධියේදී, භවයට අයත් සියලුම බැඳීම් සහ ‘මම’ යන හැඟීම මුළුමනින්ම අත්හැර දමයි.

ෂම්පුත ධළුමය්

- ලෝකය මුළුමනින්ම අත්හැරීම.
- ‘මම’ යන්නෙන් තොරව, හුදෙක් සිදුවීම්වල හටගැනීම සහ නැතිවීම (හේතුඵල ධර්මය) පමණක් නිරීක්ෂණය කිරීම.
- සියලු සංඛාරයන් කෙරෙහි විරාගය (නොඇල්ම) ඇතිවීම.

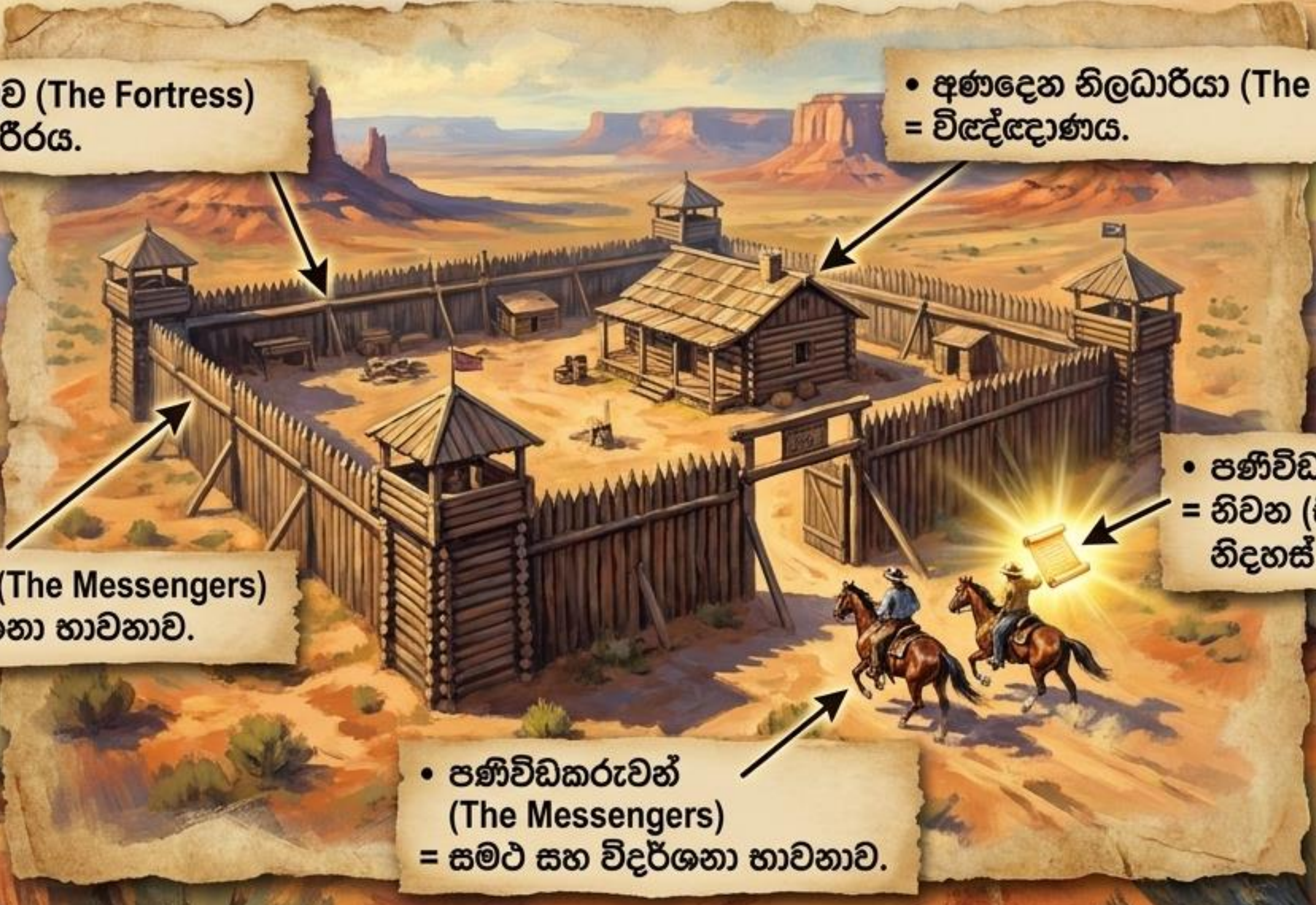
අවසාන සීමාව: අමෘතය නොහොත් නිර්වාණය (Nibbana)

නිවන යනු මරණින් පසු යන ස්ථානයක් නොවේ; එය තෘෂ්ණාවේ සම්පූර්ණ අවසානයයි. ඉන්ධන අවසන් වූ ගින්නක් නිවී යන්නා සේ මනස සියලු බැඳීම් වලින් නිදහස් වේ.

විඤ්ඤාණං අනිදස්සනං (Consciousness without surface). අභව්‍ය, කාලය සහ අවකාශයෙන් ඔබ්බට ගිය නිදහස.

පණිවිඩකරුවන්ගේ සිතියම (බලකොටුවේ උපමාව)

**සමථය සහ විදර්ශනාව වෙන් වෙන්ව පවතින දේවල් නොවේ.
ඒවා එකම අරමුණක් කරා යන පණිවිඩකරුවන් දෙදෙනෙකි.**



- බලකොටුව (The Fortress)
  = අපගේ ශරීරය.
- අණදෙන නිලධාරියා (The Commander)
  = විඥ්ඥාණය.
- පණිවිඩකරුවන් (The Messengers)
  = සමථ සහ විදර්ශනා භාවනාව.
- පණිවිඩය (The Message)
  = නිවන (සියලු බැඳීම්වලින් නිදහස් වීම).

- පණිවිඩකරුවන් (The Messengers)
  = සමථ සහ විදර්ශනා භාවනාව.

"එසේනම් මා නොවීය යුත්තේ ඇයි?"

ආනන්ද තෙරුන් වදාළ පරිදි, මේ මාර්ගය දුෂ්කර වුවද එය සාමාන්‍ය මිනිසුන් ජයගත් මාර්ගයකි. ඔවුන්ට එය කළ හැකි වූයේ නම්, ඔබටද එය කළ හැක.

නිර්භීත වන්න. වයසට යාම සහ මරණට එරෙහිව ඇති මේ ශ්‍රේෂ්ඨ ඨ ගවේෂණය අදම අරඹන්න. මාර්ගය ඔබ සතුව ඇත.